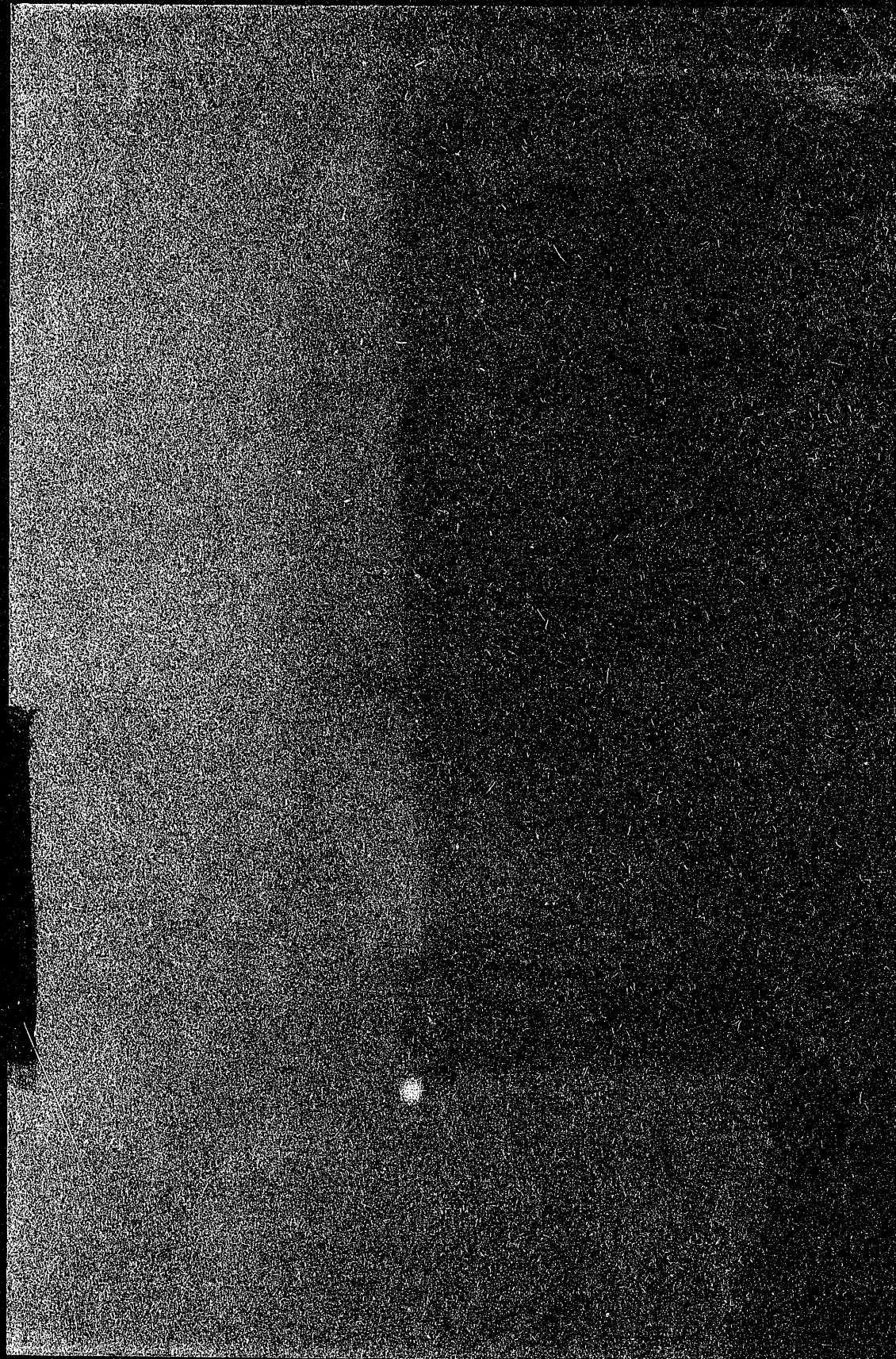




SOCIAL REGENERATION.

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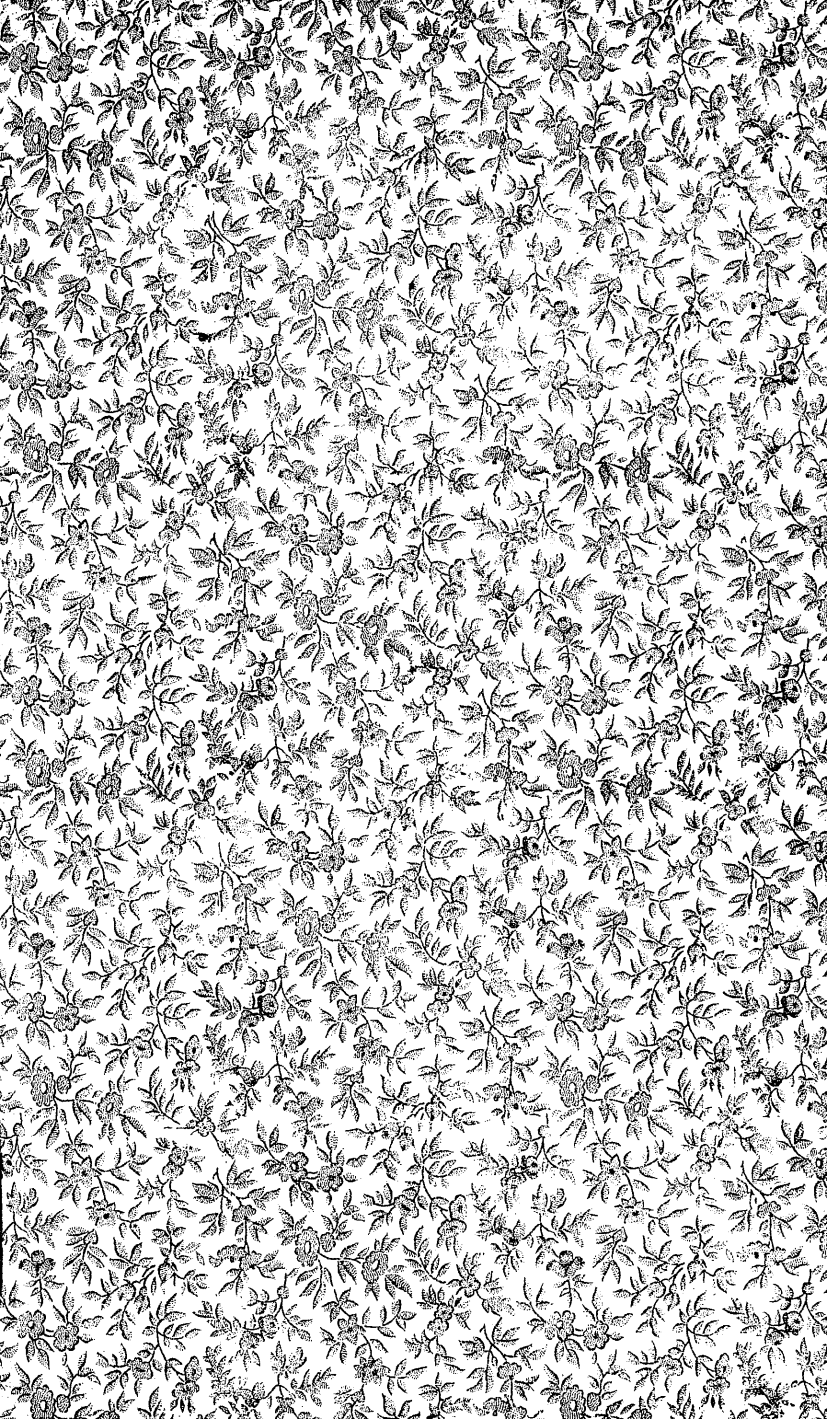
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SOCIAL REGENERATION.

BY

JACOB A. BIDDLE.

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TO THE BISHOPS
AND
OTHER MINISTERS OF THE CHURCH OF CHRIST
THROUGHOUT ALL THE WORLD,
THIS VOLUME
IS RESPECTFULLY DEDICATED BY THE AUTHOR.

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PREFACE.

The New Testament and the New Science agree in placing Sociology in the list of physical sciences. Sociology is the description of a visible object, the church, the state. That object is an organism, a living body. In the Bible it is always called after the man out of whom it sprang, Adam, Israel, Edom, Christ. It is his body, a growth from him. It is he enlarged.

It may be a nation of families, like Israel, China, Brahminism or the Holy Catholic Church ; or an order of individuals like Buddhism, the order of St. Benedict or the Communion of Saints. In either case it is a visible, physical object and thus as much the subject of observation and experiment as the earth or the planets.

In the order of sciences it comes in after Zoölogy, viz., Physics, Astronomy, Geology, Botany, Zoölogy and Sociology.

Together these constitute the universal science of Biology or Theology. God is Life itself. All organisms, visible and invisible, are the forms which Life assumes, Biology is the description of Life assuming form. It records the method of the invisible becoming visible and returning into the invisible again. The method is called Law. The substance out of which and the law according to which forms are made never change. Life is God. Biology is Theology.

The New Scientist like the old Apostle is a Seer. He sees God face to face. "He sees and handles the Life, the eternal Life, which was with the Father and is manifested unto us." He observes Him in all his movements. He calls Him Force but to him Force is a living Spirit. Its movements are the movements of an intelligent Will. Its appearances in creations are Theophanies. The forms it assumes are organisms. It possesses all the attributes of God. It is omnipotent, omnipresent, omniscient, changeless and everlasting. In nature It is a father. All things come from It by generation and growth. Beyond It is nothing.

The New Scientist is not an atheist or agnostic. He is the prophet of the Self Existent, "THE I AM THAT I AM." He observes God living, moving, creating and proclaims Him in

terms of life. Like St. Paul, "he clearly sees the eternal Power and Godhead, in the things that are made." To him all things are living. The old vulgar notion that matter is dead is absurd. The suns and stars are not bonfires or balls of fire, they are organisms. The energy that proceeds from them is living, life-giving energy. It is creative, generative, regenerative. It is the Spirit of God.

Where Solar Energy appears living forms appear. The grass grows. Harvests wave. Fruits ripen. The birds are fed. The lily is clothed. Animals and men multiply. Social Organisms grow. The Planet changes.

All mundane forms and movements from sea weed to the highest social organisms are the direct and sole work of Solar Energy. It is absolute in the Earth. Beside It there is no Power at work. It is God. "God is Light."

"Every good gift and every perfect gift cometh down from above from the Father of lights with whom is no variableness or shadow when he turns. Of his own will begat he us."

The natural is the mundane. The supernatural is the solar. Physics is the science of the essential invisible being of God. Chemistry is the new metaphysics. Astronomy is a study of the Social Organisms of heaven. Our Biology is Heliocentric. Our Theology must be the same. To all mundane things and beings the Sun is the Christ, the King. His Energy is the Lord and Giver of Life. He is Father of man individual and social. To give the glory to any other is idolatry, and betrays an ignorance intolerable in our age.

The New Science assumes this and adds Sociology to the list of physical sciences.

Man individual and social is a physical object. Like all other physical objects he has his laws of generation, growth and regeneration. Those objects and their laws of growth can be observed. We can tell when he grows according to those laws and when he does not. We can write those laws and make them the guide in our systems of culture and the constitution of our Social Organisms. We can observe wherein the race in the past has failed to obey them.

The race was once in one man. We may call that man Adam or Noah or Romulus. In him the race existed. It is only he

grown to 1,400,000,000, as a billion bushels of wheat is from one grain. From him it has a history. In him it could have sinned. "In Adam all sinned." "In Adam all die." The Social organism of Adam is but an enlargement and continuation of himself through sexual generation. The growth of a man from a cell of protoplasm and the growth of a Social Organism or race out of a man are definite processes in Nature. If the growth is according to natural law both come to perfection. If the growth is perverted by human ignorance the child dies before he becomes a man and the Social Organism perishes. The Social Organism growing naturally is essentially eternal. It cannot perish. From generation to generation it goes on until the end of the planet's life. It is an organic part of the Planet, and must change with its changes. If the Planet is regenerated the man who inhabits it must share in the regeneration. If water ceases, he must be adapted to live without water. If air ceases, he must be so changed as to live without air.

It is such a Social Organism, One, Holy, Universal and Eternal, that the Earth is bringing forth. All the sorrow, pain, and travail of man come from his resistance to this divine movement. But God's kingdom will come, and his will shall be done in earth as it is in heaven.

This regeneration must begin with an individual man. We may call him Buddha, Confucius or Jesus. "By one man's obedience shall the many be made righteous." "In Christ shall all be made alive." He is the head of the new race. "Of his Kingdom (Social Organism) there shall be no end."

It is in the clear light of this New Science that this book has been written. It is a historical study. I have avoided speculation. I assume that the personal and social growth of man is a matter of history, and the work of Solar Energy according to the laws of Biology. But in that growth there is no necessity. Man is free and can pervert that growth and thus for a time frustrate the purpose of God. He has perverted his personal and social growth in our own Christian era, as well as before; hence this strain and stress under which he labors.

That strain must continue until his Theology accords with his Science and becomes Heliocentric and he recognizes in his religious culture what Science has demonstrated, and Jesus declared, that Solar Energy is the self-existent God.

“This is the message we have heard from Jesus that God is Light. If we walk in the Light as He is in the Light we have fellowship one with another.” This is the message we have from the New Scientist that God is Light. If we walk in the Light as He is in the Light we have a perfect Social Organism, a fellowship of Love. When we hear and heed the message, social regeneration will be accomplished and social unity will be complete.

CHAPTER I.

The Outlook.

The question of the hour in Christendom is the social question. Our Western Society is in the process of social crystalization. The chaos of the literary Renaissance and religious Reformation period is becoming a cosmos and soon we are to see whether Luther and Erasmus were justifiable in their great revolt. The minds of men are profoundly stirred over the form the Social organism shall assume. They are putting forth their hand to steady the ark of God as it comes once more from Kirjath-jearum, that city of confusion, to Jerusalem the city of Peace. But, like Uzza, they find themselves smitten for their meddling with God's own work. We are slowly but surely finding that our King is not of our own choosing and our social house is not of our own building. Government belongs only to Him who created the Planet and its sovereign Man. We may choose Saul because he seems best fitted to be king, or Abinadab because he is the eldest son, but not in these shall we find our ruler. God has his David growing into kingliness among his father's sheep and in the fullness of time God's choice must be ours, whether we will or not.

“ There is a divinity that shapes our (social) ends
Rough hew them how we will.”

Europe has tried a government based upon the sword of man, upon the will of God and upon the equal rights of man. Its kings have reigned by their own might, by divine right and by the free consent of the people. We have tried a tyranny, a Theocracy and a Democracy. They each promised permanent social peace. But the tyranny of Rome was long ago abandoned as unworthy of man. Its peace was the peace of death. The Theocracy and Democracy alike promised Liberty, Equality and Fraternity. But neither in the Church of divine ordering or the State of our own invention have we been able to realize the promise for any length of time. Whether it be the fault of the natural conditions of our Planet or of human weakness and willfulness, neither the free Theocracy nor the free Democracy has given us the liberty, equality and fraternity our reason demands and our social instincts crave. The Theocracy in our hands becomes a spiritual despotism and the Democracy tends toward anarchy.

It is an axiom of our political faith that Nature has but one law for all men and before that law there is no respect of persons. All admit, in theory, that God is Father of all and we are brothers. Our Christian conscience at once rejects any government that is not based upon these two foundations. But our Social organisms have been for the most part at war with our conscience. In despotism and anarchy we have found no satisfaction. But

thus far, for two thousand years, we have been oscillating between these extremes. We have passed from the complete Theocracy of the first century to a complete Democracy of the nineteenth. Now we have, at one extreme in the Church the Papacy, at the other, Congregationalism. In the State we have the rule of one in Russia and the rule of all in America. But in none of these or their intermediaries do we find the mental or physical rest for which we sigh. Our theory points to peace, equality, liberty, fraternity, our practice gives unrest, inequality, bondage and selfish contention.

By turns we have blamed the people, the rulers and the natural conditions. We have taken the power from the people and given it to the Pope or the King. Then we have taken it from the Pope and entrusted it to the clergy, then stripped them of authority and entrusted it to the laity. The king has been beheaded that the nobles might rule. The nobles have been chased from power that the people may rule. But whether our government be ecclesiastical or civil, by one, the few or by all, it has made but little difference in the end.

Now there is a tendency to lay the blame upon our natural conditions and declare, that our reason is at fault when it asks for liberty, equality and fraternity in Society. But this tendency only reveals more clearly that we are not content with our social environment. Religious or mental unrest is as prevalent in Congregationalism as in the Papacy.

Social ferment and industrial discontent are as rife in America and Switzerland as in Spain and Russia. The average man in Europe and America gets less satisfaction out of his seventy years of life than the average Japanese and Chinaman. Something is radically wrong. Either our human nature and the natural conditions of our Planet make a perfect social state impossible or we have not lived according to that nature and the laws that govern the Planet. We must lay the blame upon heredity and natural environment or upon human ignorance and wilfulness. God or man must be the cause of the social unrest. It is not a spontaneous generation, a causeless effect. Social liberty, equality and fraternity are impossible or we have sought them by wrong methods. The Christian conceptions of God and duty are unreasonable in their demands upon our mind and will or we have not followed their lead as we ought to have done. We must abandon our Christian faith or follow it more closely and joyfully. It is apparent, then, that at the bottom of our social agitation, and out of sight of the multitude, lies that universal question of religion. God is in it, moving the waters, though we see him not. The real conflict now as always is of opposing religious faiths not social forms.

There are seven problems that ever face man and demand of him a practical solution. His peace and life depend upon their correct answer. They are:

1. The Cosmological, the nature of the Universe of which we are a part.
2. The Economic, How to make a living.
3. The Hygienic, How to live in perfect health.
4. The Domestic, How best to order our sexual relations.
5. The Social, How to order our relations with other men.
6. The Race, How to preserve the race from degenerating and becoming extinct as the planet changes.
7. The problem of personal immortality or How shall each man fit himself for a higher and perpetual state of existence.

All of these are involved in every social struggle. They are all present in the present one. But the cosmological and economic are first, now as always. "This is life eternal that they may know thee, the only true God and Jesus Christ whom thou hast sent." The rest follow in the order I have enumerated. They can be answered properly only in their order. They are all religious for they all begin with the being or power who made and ordered the Planet. We have grown discontented with the solution given by our churches. We are going over the whole ground once more to find a solution that will satisfy us and arrange seven new sacraments to take the place of the seven sacraments of the old Catholic Church.

These problems are exactly the same for all men.

One correct, practical solution would give universal social peace, fraternity, equality, plenty and liberty. For that Catholic solution we wait. It ought not to be difficult for such a being as man to answer all of these. There would be no difficulty if we had the eyes of innocence and love to see what is to be seen and the ears of humility to hear what has been spoken.

We live in a little globe called the earth. It is a globe of earth, water and air in an ocean of ether. It belongs to the Solar Universe and is absolutely dependent upon the Sun for existence and motion. In it is a race of beings called man. The earth was made as his home. It is equipped for that purpose. But the race is not happy in it. It is divided into sexes, races, religions, nations and classes. The division of sex only is natural and it ought to help toward unity. The division of race is nearly altogether artificial. The divisions of religion, nation and class are wholly of man's making. Even sex may be brought under the control of man and children may be begotten male or female at the will of the parent. Race is universal. Of one blood and one species are all men. Climate may modify the type but not so much as to separate man into different species or races. Religion, nation and class are wholly under human control.

Three things make man what he is, Heredity, Environment and Culture. Heredity is of Nature. It is the capacity of being given at birth. Environ-

ment is of Nature and may be modified only in small particulars. But Culture is wholly of man. He must choose his own system of Culture and practice it for himself. It is in this particular that man differs most from other animals. He develops most under the proper culture. It is in the practice of his culture that he grows to his highest development. Intelligent development supercedes natural development. Selection according to reason takes the place of natural or sexual selection and man lifts himself above natural conditions. In Heredity and Environment all men are upon a substantial equality. In Culture we see vast differences and almost endless variety. Because of this and because of man's disobedience to the laws of natural development the divisions of religion, race, nation and class appear. We have substantially one natural heredity, one natural environment and, if we had one system of culture which was true to man's capacity, we should have but one kind of man. In capacity of growth, man, like wheat, is the same wherever we find him. In natural conditions there is variety but substantial agreement. Man is affected less by these differences of condition than any other being in the planet. One, best system of culture for all men would make one kind of man in race, religion and class and organize him into one social organism.

Man's systems of Culture grow out of his conceptions of himself and the universe in which he lives.

To be complete, it must embrace a knowledge of all things that affect his development and a course of personal training or nurture. It is both a science and an art, a faith and sacrament, a creed and a cult. Together these constitute a religion. The science will answer the seven problems of life and the art will tell him how to live. This culture will embrace his whole life and being. It will contain a correct knowledge of the world and the Power that rules it, of man, his capacity and destiny and his duty to the Ruler of the world and man. "God is one and thou shalt love him with body, soul and spirit. Man is one and thou shalt love thy fellow as thyself."

These conceptions are the interpretation man puts upon the objects and movements of his world. His science or creed is his statement in words of his notion of nature, the powers that cause her movement and of himself and his capacity of growth. His art or cult is the discipline to which he must subject himself that his personality may develop to its fullest capacity. His cult will be a natural development out of his creed. His creed or science may be true or false. It is not the universe. It is his conception of the universe. Whether true or false it constitutes his religion. In its ways he will walk with more or less fidelity and it will shape him to its likeness.

There are only two ways of forming conceptions of the Universe and the law of our being and growth.

One is to hear them from a teacher and believe. The other is to observe for ourselves and state our own conclusions. The objects of the universe remain constant. They are the same from century to century. Our notions of them change. There are two ways of interpreting the operations of nature. The poetic or spiritual and the scientific or physical. The poetic interprets from within, the scientific from without. The poetic sees, the scientific analyzes. The poetic sees a tree in a seed, an angel in a man, God in the Sun. The scientific sees starch in a seed, muscle, bone and nerve in a man, heat, light and chemical energy in the Sun. The poet gives us a living universe, the scientist, a dead one. The one gives us a spiritual culture, the other, a physical. The one gives us a religion of faith, the other, of sight. Of course there is but one, absolute and universal religion because there can be but one proper conception of the universe and man. Any man can form a conception and state a science of the universe and may order his cult to agree with his science. So there may be as many religions as there are men. But one only can be true to Nature, for she is one. But all religions range themselves under these two kinds, of faith in what has been told and of personal observation and sight, Revelation and Observation.

It will be physical or spiritual as man conceives himself to be mortal or immortal. It will be polytheistic, dualistic or monotheistic, as he con-

ceives the Rulers of the Universe to be many, two or one.

Its character will be hopeful or despairing as he looks upon the Powers of the universe as his friends or foes, benevolent or malevolent, a Father or a tyrant.

Its cult will be an orderly communion with the Powers of the Universe or a magical sacrifice as he conceives of these Powers as friendly and the givers of all good to him or angry, that need to be placated with gifts from him.

In a physical religion man's chief duties will be Nutrition and Reproduction. His culture will therefore embrace the learning of a trade, the care of his body and marriage. The first will earn him his food, the second will keep him in health and the third will reproduce and perpetuate his own being. In a spiritual religion, to Nutrition and Reproduction or Generation, will be added Resurrection or Regeneration. To a trade, hygienic rule and marriage will be added a fourth mystery by whose practice man is fitted for an immortal state.

The methods of imparting this culture are in general two, the spiritual and literary. In the spiritual the objects and movements of the universe are presented to the senses and described in words to the ear by the living voice. In the literary the names of objects and movements are presented to the eye through artificial signs called letters. In the one the purpose is to give a knowledge of objects. In

the other is only a knowledge of the artificial sign that stands for the object. In the one the object is seen. Its image is formed upon the retina of the eye. The name only is heard by the ear to be repeated by the tongue. In the other only the sign is seen. Its image only is formed on the retina and its name repeated by the tongue. The one comes in contact with a real universe and is affected by it. The other comes in contact with a book and is affected only by it. The spiritual method only can give a true culture the other is wholly artificial. Its effect upon the man is always deceptive. It is very rapid. Words can be memorized and defined by the thousand in a very short time. The disciple is deceived. He thinks he is wise when he can repeat the names of objects and define their meaning, while he is unable to locate or recognize and describe the objects named. He esteems himself religious when he can repeat the name of the Ruler of the World and the words of praise and prayer proper to be offered to such a being, though he does not know the object to whom the name is applied and the ascriptions belong. He believes himself to be holy, when he can repeat high, moral precepts and write with facility the maxims of the holy men though he practices none. He accounts himself great because he can criticise the works of the great and show wherein they might have been greater. It is in every way misleading and by its subtlety it leads men and nations to destruction.

It separates a man from the real universe and creates for him an imaginary one. His science becomes a philosophy of words and his system of culture a learning and repeating of names. The wisest, greatest and best of all teachers and the author of the most perfect science and art, wrote nothing, taught no alphabet. He brought his disciple face to face with the objects of the universe and chose unlettered men to organize and perpetuate his social organism. His system of culture was purely spiritual and by it man is brought into contact and communion with visible objects and the invisible Powers of Nature.

From these principles it will be seen that a pure, universal religion will be of faith, in divine revelation. It will be monotheistic because the universe is one in substance, space and time. It will be spiritual because man is immortal. It will be hopeful because the Father of the universe is Love. It will be absolutely orderly in its cult because Nature's first law is Order. It will embrace the mysteries of nutrition, hygiene, reproduction and resurrection, because all of these are necessary to a complete system of culture for such a being as man. Such a religion is the religion of Jesus. It is monotheistic. Its chief mystery of doctrine is the Incarnation, "God manifest in the flesh," to teach that the visible and invisible are one, one in substance and differ only in form. The visible is a manifestation of the invisible, God manifest in the flesh, spirit become matter.

Its chief mystery for man is the forgiveness of sins, the resurrection of the body and the life everlasting. Its central rite of culture is the Lord's supper of bread and wine, an orderly communion with God through the fruits of the soil. Its hope is, that, when man's growth is complete, he shall be like Jesus Christ, the immortal. Its religion centers round a Father with whom we and all things are connected by a Holy Spirit and a man, Jesus Christ, into whose image we are to grow by an orderly process, in obedience to law and commandment, which are embodied in one social organism the Church.

I believe in the Father, the Creator.

I believe in the Spirit, the Giver of life.

I believe in the Son, Jesus, the God man.

I believe in the Holy Church.

I believe in the Communion of Saints.

I believe in the forgiveness of sins, the resurrection of the flesh and the life everlasting.

A religion of Observation will be monotheistic, physical, hopeless and orderly. All historic religions were, at the outset, of faith. They degenerated, became impure and the cult assumed three general forms, a magical Ritualism, an intellectual Puritanism. and an emotional Revivalism. In Ritualism the knowledge of God as an objective Presence is lost and an image or symbol of that Power is set up in his temple. The form of the old cult is very strictly observed in the belief that in it

is the magical efficacy to bring God into the worshipper.

In Puritanism or Rationalism the image of God is abandoned in the interest of a more spiritual worship. The name of Deity only remains unattached to any cosmic power or visible object. It is an empty, vain word, an idea in the mind. The old cult is abandoned, as too gross and material and a literary culture of words, meditation, prayer, reading, speaking and songs takes its place. Through these regeneration is sought. In Revivalism, the word or name of Deity is retained unattached to any object of sense. The cult becomes physical and sensuous. It is adapted to produce nervous ecstasies and emotional exaltation. If the worshipper can lose consciousness in the rhapsodies of religious feeling he is supposed to be at one with God and his regeneration is complete. After this emotional stage of decline, will come universal scepticism and religious anarchy. The decadence will be accompanied with intellectual and personal liberty and vast material prosperity. Literature will flourish and art. These will give the appearance of real social progress. But the progress is only seeming. The intellectual liberty will bring social discord. Material prosperity will breed moral corruption. Literary activity will bring mental anarchy and unreality. What seems like progress is a movement toward social chaos. The movement will be checked by legislation, by person-

al tyranny and force, but it cannot be stopped. Out of such conditions will be evolved a new physical religion based upon sense observation of the phenomena of Nature and in its iron order both intellectual and personal liberty will be destroyed. It will bring order out of chaos and for a time will seem like the kingdom of God, an eternal city. At first it will be civilized, then it will become barbarous and then savage. Regeneration from some source outside itself must come or social extinction will follow.

This is the natural history of all religions that have appeared upon the planet. The religion of Jesus is no exception to the rule.

Of the artificial divisions of mankind, the religious are the most enduring. It is only by the power of religion that the divisions of races, nations and classes can be removed. It is only in religious unity that the race can be unified in one social organism.

The Religions that now divide the race are the spiritual religions of Buddha, of Mohammed and of Jesus and the physical religion of Confucius. These are all spiritualized forms of older faiths. Buddhism is Brahmanistic Ritualism rationalized. Its cult is rationalistic asceticism. Mohammedanism is a reformation of a polytheistic faith upon an impure understanding of the religion of Moses and Adam. Confucianism is the reformation of a debased spiritual religion upon the basis of ob-

servation. The Religion of Jesus is the outgrowth of the Adamic faith in its complete expression.

The various sects in Confucianism, Buddhism, Mohammedanism and Christianity count for nothing in the coming struggle. They are all artificial, of the willfulness of man and only add to the difficulty of social unity. The heathen religions of Africa are of the same class. They are only sects of a true faith, degenerate survivals of old spiritual or physical religions. They may be left wholly out of the conflict. They must be reformed or destroyed.

If social unity for a nation or race is to be permanent it must come through religion. The center of that unity must be a Power above and outside of the Planet. The unity of mankind in one Catholic social organism must come through the triumph of the physical religion of Confucius or one of the spiritual religions of Buddha, Mohammed or Jesus or by a new revelation from heaven, or by a new religion of observation. Such a physical religion is growing in our Western Civilization out of the new cosmic conceptions that originated with Copernicus. It is based upon sense observation and experiment usually called Science. Its cosmic conceptions are nearly completed. Its conception of man as an individual has been clearly stated. Its economic, domestic and social conceptions are taking very definite shape and its system of culture will soon appear. It answers the race question in

most definite manner and is agnostic as to the question of personal immortality. It is not yet a religion but soon will be. To those who have no notion of religion except a few magical rites and services of song and prayer it does not seem like a religion at all. To such it is Atheism. But it is a religion of far more value than that in vogue in most of the religious bodies of our Western Civilization. It will take the place of them and save their members from the religious anarchy and scepticism into which they are inevitably falling. It is a physical religion. It confines its culture to man as an animal of the genus homo. Its cosmic power is Force. Its method is Evolution. Its Cosmos is an absolute physical unity in substance time and space, under an eternal and immutable order.

We must regard the differences in race, nation religion and class as only temporary. Nature works toward unity, peace and order as inevitably as the storm turns at last to calm. Chaos always becomes Cosmos. Human society is no exception.

The final unity of mankind in one religious social organism can be predicted with absolute certainty. This chaos we see in human society must at last yield to the unifying power of nature. It must become a social cosmos that is in absolute unity with the world of which it is a part. That social cosmos may be a crystal or a living form, a machine or an organism. But it must be a unity of

some sort. Nature abhors confusion. She will not tolerate it continually. The hope of the Church of Christ is that it will come by a new appearing of her ascended king if not before. But this hope is scarcely operative as a social force at present anywhere in our civilization.

There is, however, an evident expectancy in many minds, that the new physical religion of physical science, based upon mechanical evolution, which is now coming into prominence, will be the unifying religion of the future. By it the old spiritual religions of Buddha, Mohammed and Jesus are to be dispossessed of their dominion and a religion of sense observation is to supplant the religions of revelation.

It will be seen then that the real conflict of mankind is now a conflict, not of nations or races or of classes. It is a conflict of faiths, of Cosmic Conceptions, and the victory will certainly come to the religion whose conceptions of God, the universe and man are nearest reality.

Here is a universe. It has a Power of movement. It has an order of movement. It has in it a being called man, possessed of a definite nature and capacity of growth. The faith that most nearly expresses the truth concerning these realities must at last dominate and unify mankind. Nature's Cosmos must come. Her will must be done in society by man as it is in heaven by the stars.

There is one universe.
One Life in that universe.
One hope for man.
One aspiration of spirit.
One food for all.
One cosmic conception.
One system of culture.

One Power who is over all and through all and in us all. Or as it is stated by St. Paul: "There is one body and one spirit, even as ye were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in you all."

It is in the sphere of the religion of Jesus that this new scientific faith had its beginning and here it must find its first and truest development. If it can become the faith of the Western people it will certainly become the faith of the rest of mankind. If it is the truth, the whole truth and nothing but the truth we should hail its advent as the coming of the kingdom of God. If this new faith solves correctly the seven problems of man's being, to contend with it is to fight against God. But it cannot be a true and complete faith unless it recognizes that there are these seven problems. If it omits one we may be certain that it is not of God. If it is to supplant the other faiths it must give us a better conception of God and his universe than the Father of our Lord Jesus Christ and his cosmos. It must give us a higher idea of man than

Jesus Christ, a better social organism than the Holy Catholic Church, a higher hope for man than the resurrection of the body and a better way of communion than the Lord's Supper. Europe has had a taste of this new wine of God expressed by Jesus Christ and it can never wholly forget its taste, be it ever so drunken with human learning. That wine may have turned sour in its Roman cellar and now as it is offered us in our modern Church chalices may be bitter and nauseous. Once it was sweet and men will never forget that fact. If another wine is offered, it must not only be better than the acrid wine of Rome or Geneva. It must be better than the wine of Cana and the upper chamber at Jerusalem.

To say there is no such problem as the problem of immortality is, of course, absurd. That is after all the one problem all men are seeking to solve in a practical fashion. To ignore it as a fancy or as insoluble is a weakness intolerable in a teacher who comes to instruct us in our final religious faith. That such a religion can be universal and final is to deny all the facts of human history for six thousand years. It is to say that the temples of prayer, the heroic self-sacrifices of martyr and prophet, the tremendous religious reformations and enthusiasms are the outcome of a misguided fancy.

The struggle to rise above the environment of mortality, to burst the bars of death is the one

struggle that is worth recording in earth's eventful history. Everything else is but an incident of that. The captains in that struggle are not Alexander, Hannibal, Cæsar and Napoleon, but Buddha, Mohammed, Jesus Christ, those men of enduring conquest and fame. The kingdom of Buddha began before that of Alexander. It still abides. The kingdom of Jesus came with that of Augustus Cæsar. It is still the kingdom of the earth. The dominion of Mohammed began more than a thousand years before that of Napoleon. It still governs more men than Napoleon ever conquered.

The words nation, races, classes, sword, and all that belong to them, are obsolete. They belong to an age that is long past, survivals of that old time when men were taught "to love thy neighbor and hate thine enemy." This is the Dispensation of Spirit. Religion is the only word that can unify the race. The word is the sword. It is a battle of Bibles, of Cosmic Forces, of systems of human culture. The Bibles of mankind have entered the lists. The forces of water, steam, and of ether, electricity are enlisted. Systems of culture contend. Prussia conquers France because her common schools are better. England rules India because her Bible is truer. The steam engine outruns the ox. Electricity is stronger than muscle. Our civilization rules because its forces are stronger. The man or nation who knows best how to utilize these nature powers will lead. The gods of water

and ether are fighting for man. 'The king is dead. Long live the Teacher. To ask what nation or race shall control the world betrays an ignorance of our time almost childish. The Human Race shall rule unified under the government of one Cosmic Power, nurtured in one system of human culture. One religion shall rule. It must be the religion of Confucius, Buddha, Mohammed, Jesus or the dawning faith of Evolution. Mind rules not muscle. That pale emaciated man in the Vatican without sword or army is still the enduring power in our Western Civilization. The statesman or ruler who leaves him out of his social plan or purpose will find like Bismark, that he will be compelled to visit Canossa. He is not to be overcome by Blood and Iron. That quiet man of science who is visiting the shores of the Pacific Isles observing and recording the results is the only power the Vatican need fear. Not the czar or emperor, the king or president, not the parliament or congress is the leader in the present struggle. Copernicus Darwin, Franklin, Watt, Whitney, Morse, Edson and their kind are the creators of this new social Power.

In our anger we still may return to dynamite and ironclad but such barbaric warfare can never again carry with it our conscience and heart as in the old Roman days. Our conflict is not now with men but with Nature. We are insisting that she shall give us not only the secret of her being but the

secret of her omnipotence. We must know what she is, what she would make of us and the culture by which she is to mould us to her purpose.

If Evolution did not appeal to the mind of our generation with such fascinating power as the true conception of the operation of nature, we could regard it as a passing fancy. But in the unity and majesty of its cosmic conception lies the secret of its dominion. It is not a fancy. It is a faith and for it men will die as of old.

Now it is because this new scientific faith is entering the lists to battle for dominion over the minds of man that our Western Civilization is so profoundly agitated. It is moving forward with resistless might like Rome's compact legions and is attaining a dominion over the warring sects of the Christian Church like the dominion of Rome over the wrangling tribes of Greece. Its power comes from the fact that it gives a clear, rational and definite answer to many of the problems that disturb the Western mind. Unfortunately at its advent it finds the religion of Jesus an almost hopeless degeneration. Among the Greeks it is a dead traditionalism. Among the Romans it is a magical ritualism. Among the half Romanized Gauls it is a puritanical intellectualism. Among the Germanic people it is rapidly assuming the form of an emotional revivalism. Everywhere it is dualistic, hopeless and magical. Christendom is a mental, moral and social chaos. Its only real bond

of unity is commerce. In it there is wide personal liberty but no social order; vast wealth but little real comfort; incessant literary activity but to little or no purpose. It is ever learning but can come to no conclusion. It is a civilization with no ideal, no mental, moral or social standard. It hopes that if every one is permitted to think and do as he will that somehow good results will be attained. But to the real, awful, cosmic, economic, hygienic, domestic, social, race problems and above all the problem of personal immortality—it does not even know how to state them. To all of these the voice of the philosopher is dumb. There is no prophet. Word jugglery and dreams of fiction are taking the place of serious teaching. As one has said, "Our age does not want a solution of these problems, it wants a new perplexity." Of all things in our Western Civilization, the Church of Christ presents the most hopeless spectacle. It is a hundred instead of one, unholy instead of holy, narrow and individual instead of Catholic and universal, medieval and modern instead of Apostolic. It is a Church militant indeed but its war is mostly civil war, an endless wrangle of sects. It is of all things the least awake to the movements of our time. In its books, traditions and cult it has the final answer to all human questions, but so blind is it grown, that it cannot even read its own writings or history. It hears the cry of human distress, but lays the blame, not upon its own

blindness and unfaithfulness but upon the Satan whom God has appointed our ruler and the total depravity of man.

The warring church will not give the satisfactory answer. So the Western man is passing her by. To him she seems to offer darkness for light, dualism for unity, hopelessness for hope and magic for order. She appears to be like one who shuts the door of the kingdom of heaven to men and will not go in herself nor suffer them that are entering to go in. He is passing her by and going on to observe the Universe with his own eyes and form from observation and experiment his own conceptions of the Universe and man. The Church has ceased to appeal to him as One or Holy or Catholic or Apostolic. He will have none of it or its revelations.

Now as he studies the operations of Nature, there is arising in his mind a tendency to lay the blame of our social unrest upon the author of our faith and see in natural heredity and natural environment forces alien to our christian reason and conscience. What he thinks he observes in Nature and in human society seems to be in irreconcilable conflict with what he reads in the New Testament. But the New Testament has formed his conscience. So between his reason and Christian conscience and the order of Nature as he observes it there is open and irrepressible war. The altruism of Jesus and the apparent cruelty and selfishness of Nature cannot

be reconciled. The faith he gets from Jesus or the faith that comes from his own observation must be abandoned. The Church cannot meet his social needs.

Out of this tendency is growing that profound movement toward scientific Industrialism as the final solution of our social problem. It is not an artificial or temporary movement. It is natural, secular and enduring. It is certain to gain in power and number of adherents. It will not be turned aside by legislation. It is a social revolution and is bound to have its day and trial and run its course. It is of our modern age and in line with its deepest life.

The age is not an age of faith in revelation or philosophy. Spiritual religion and patriotism are not dominant. Observation has supplanted revelation as a guide to a knowledge of the Universe. The age is eminently an age of sense, realism and practical action. The knowledge of our time partakes of these three qualities. It is the knowledge we obtain through our five sense. It is obtained by the observation of real objects in the Universe. It has a practical purpose. It leads to action. The social organism that will suit such a people must partake of these qualities. It will be an evolution from the knowledge of the universe so obtained. It will concern itself with the real necessities of man's life, food, clothing and shelter and it must be able to provide these in abundance.

Beyond this it must be based upon the principle of social and economic equality. It must know man only as man and Nature's law only as Nature's law. That is, in it there can be no class, race or religious distinctions. Thus far it is easy to prophesy. But whether it is to be a Theocracy, a Democracy or a Plutocracy, the rule of God and Heaven, of man and earth or of gold is still a question. Whether it is to be a nation of families or a society of individuals is not yet certain. The present tendency is toward the rule of gold in a society of families. It is to dethrone gold and enthrone Man in the social order that the New Gospel of Scientific Socialism is proclaimed by its prophet, Karl Marx and his disciples. Its preachers are as sincere and zealous as were the disciples of Jesus. "They believe and therefore speak." They have a clearly defined gospel to proclaim and that is half the battle. It has been set forth with scientific clearness and precision by its great prophet as the necessary evolution from present social conditions. It has been portrayed in fiction by Mr. Bellamy with an attractive realism that at once caught the eye of all classes.

It is the only clear social ideal now before the imagination of Western people and unless it be displaced by a higher and better ideal it is certain to mould all things into its likeness. In it are seen social and economic equality, industrial peace and universal plenty. But still the world hesitates to

accept it, the rich because it would take away their riches, the lawless because it will take away their irregular liberty and the classes because it will obliterate class distinctions. But this is not all. Something in the conscience or instinct of Christendom still holds us back from accepting this new promise of peace, equality and plenty so seductively presented.

At such a time appears a volume called *Social Evolution* by Mr. Benjamin Kidd. It is a book of great power, clearness, and moderation. Its philosophic temper, its comprehensive grasp of the subject and the evident honesty and sincerity of its author have made it the book of the year 1894. It is not a plea for Socialism. It is intended to combat the logical conclusions of Karl Marx. But it will do more to advance the interests of Socialism than any thing that has yet appeared.

Mr. Kidd like Karl Marx is an Evolutionist. His book begins with the social principles of Karl Marx, but by a course of reasoning, peculiar to himself, he reaches, not the conclusion of State management of affairs, but State interference in affairs. The State is not to do the business for the people, but it is to see that they do their own business according to the principles of social and economic equality. The old doctrine of *laissez faire* is still to rule in our industrial affairs but the State is to so equip and protect each citizen that each one shall have an equal opportunity in the struggle for

existence. The individuals' liberty will not be lost but better guarded than now. The result of Mr. Kidd's argument will be that many who see in Socialism the destruction of personal liberty will be induced to accept the theory of mechanical evolution out of which Socialism inevitably develops.

It will be well then to go over the path of our Western civilization with Mr. Kidd's book in hand and see for ourselves whether he is a true teacher when he adopts mechanical evolution as the correct interpretation of the method of Nature's operations and is not a false prophet when he says that state management is not the inevitable outcome of his social theory.

I call my essay, The Social Regeneration of Europe, because that is the better and more accurate term to apply to the work of the Altruism of Jesus in Europe. When he was born society in Europe needed regeneration. He came to regenerate. Repent, get a new mind, set up a new ideal in society, for the kingdom of heaven is at hand, were his first words. These are the words of a radical reformer who lays the ax at the root of society, the mental conceptions of men. While the process of regeneration is divine, orderly and attended with pain, it assumes, as Evolution does not, that proper development has been arrested and perverted, that degeneration has set in, and that society must be brought back to its normal upward movement. Evolution is not a word that Jesus or

his apostles would have used to describe their mission. Regeneration is their word. If we recognize him as the author of the process, we do well to permit his word to describe the process.

The time is come when we must once more choose our social guide and organism. This halting between two opinions must cease. The good Lord, good devil theory of the world will no longer serve. If the Gospel of Christ be the truth let us follow it. If the Gospel of Karl Marx be the truth then let us follow it. Marx says, that the progress of the race in historic time is the mechanical evolution from a savage type. Christ says it is a process of living regeneration of a race who had degenerated into the savage state. If Marx is correct, Socialism must be the highest social expression of the present struggle and we may as well adopt it at once. If Christ be correct, the One, Holy, Universal Church is still the highest, social expression of that struggle and the sooner we repent and enter its holy way of regeneration the better for us.

I hope that my essay may cast a little light upon the subject. I am a Christian. I know of no Teacher but Jesus Christ. I recognize no social organism but his Church. I believe that he organized it to regenerate Europe and the whole race and to be the one, holy, Catholic and permanent, social organism for man. I believe that in absolute obedience to its doctrine, fellowship, breaking of

bread and prayers all men can find perfect peace, liberty, equality, fraternity and plenty.

If the theory of Mechanical Evolution is the Gospel of Jesus then Scientific Socialism is the one, holy, Catholic Church. The doctrine and the organism must stand or fall together. We cannot have one without the other. If Scientific Socialism is not the Church of Christ to accept it as our social organism will require a complete change of faith. The Apostle's Creed must be abandoned. The Bible story of man must be surrendered. It is a revolution in faith and morals that is demanded. It opens an entirely new world. Mechanical Evolution is the Gospel and Socialism is the Church. This must be borne in mind by these good people who toy so sentimentally with Evolution and say it is only the old gospel in a new dress. It is a theory of the universe that is based wholly upon human observation. Its fundamental law is mechanical. To speak of Theistic Evolution and Christian Socialism is absurd, unless the one is the Gospel of Christ and the other his Church. If that is the fact we are glad to know it, for of all things we would be loyal to Jesus Christ. But if it is not the fact, we should know it also, that we may be loyal to him.

Let us then look over Mr. Kidd's argument and then over the path of our Western civilization from Anno Domini 1, to Anno Domini 1895 before we decide to accept Evolution as the Gospel or Socialism as the Church.

CHAPTER II.

Social Evolution.

The argument for Social Evolution is clearly stated by Mr. Kidd, and may be summarized.

1. Man must progress. "Progress is a necessity from which there is no escape." p. 37.

2. The condition of progress is a strain or stress laid upon man which compels him to struggle for existence. In him is the instinct for life. In nature is a settled order. Between these is perpetual conflict. In the conflict, the creature progresses. "The first condition of existence with a progressive form is one of strain or stress." p. 40. "The law of life has been always the same from the beginning ceaseless and inevitable struggle and competition." p. 41.

3. Man progresses into his highest form only in a social organism and according to the laws of Biology.

"Man can only reach his highest development in society." p. 63. It is the result of certain elementary biological laws which have controlled and directed it as rigidly as the law of gravity controls and directs a body falling to the earth." p. 35.

4. In his social organism and under these biological laws, his personal development must be always sacrificed to the organism. The organism is of more value than he. Its existence is higher than his. To preserve it he must ever sacrifice his present, personal development.

“Although his interests as an individual may remain all-important to himself, it has now become inevitable that they must henceforward be subordinated to those larger, social interests with which the forces that are shaping his development have now begun to operate.” p. 63.

“The central fact with which we are confronted in our progressive societies is that the interests of the social organism and those of the individuals comprising it at any time are actually antagonistic. They are inherently and essentially irreconcilable.” p. 84.

5. The sacrifice the social organism demands is contrary to man's reason. It is natural. The laws of biology demand it; but it is unreasonable.

“There is no rational sanction for the conditions of progress.” p. 63.

“How is the possession of reason ever to be rendered compatible with the will to submit to conditions of existence so onerous, requiring the effective and continual subordination of the individual's welfare to the progress of a development in which he can have no personal interest whatever?” p. 68.

6. Man makes the sacrifice in obedience to an ethical standard of duty, which is enforced by the sanctions of religion. His conscience tells him he must, and his religion offers him a reward or punishment beyond this life that upholds his will in the sacrifice. Thus his voice of reason is suppressed.

"The motive power in this struggle has undoubtedly been supplied by his religious beliefs." p. 107.

They "provide a *suprarational* sanction" for his sacrifice of reason, "for which in the nature of the case there can be no *rational* sanction."

7. The ethical standard of duty, and religious sanctions which have been the motive of progress in Europe must be found in the teachings of Jesus Christ. "We must go back to the early centuries of our Era."

"The new force which was born into the world with the Christian religion was of immeasurable social significance." p. 132.

"It presented to the race a new ethical standard and extrarational sanctions of extraordinary strength." p. 140.

In accordance with that ethical system and by the power of these religious sanctions, our Western civilization has organically developed. p. 156.

The ethical system was altruism, "the very highest conception of the Altruistic ideal to which the human mind has in any general sense ever attained." p. 159.

Its peculiar word was not physical love, but "charity," spiritual love. "It was the proclamation of the brotherhood of man." p. 160.

It promised social equality for all on earth, and eternal life in heaven. This was its motive power.

8. Along the lines of that Altruistic system and moved by those suprarational religious sanctions, the Anglo Saxon people are developing a social organism in which each person shall possess absolute equality of right, and opportunity, in his struggle for existence.

This process of development, to complete itself must bring "all the people into the rivalry of life not only on a footing of political equality *but on conditions of equal social opportunities.*" p. 224.

This complete organism will not be State Socialism. It will not take away the liberty of the individual to struggle for existence. It will protect him in his liberty, and give each one an equal chance. It will not remove the strain or stress. It will not end the ceaseless conflict of competition. It will give a free field for that conflict, and see that each man fights his own battle according to the rule of nature. So that only the fittest shall survive.

"Hence the general tendency must be toward interference rather than toward state management." p. 255.

9. The conclusion is that the people who adhere most closely to the Altruistic Ideal of Jesus and are developed by the sanctions of his religion will dom-

inate the Earth. His expectation is that the English will be that people. He sees in them the qualities of personal integrity, domestic purity, consideration of weakness, and moderation of judgment which by right, fit them to be the leaders and rulers of mankind.

In brief his argument is this: Western civilization of to-day is a vast improvement over the civilization of the Roman Empire. This is a natural evolution from that. It has been accomplished under the unreasonable condition of natural strain and stress. The motive power in this evolution is an Altruistic Ideal, coupled with suprarational religious sanctions. It has been an evolution governed by the laws of Biology. Its truest development is seen in the social organism now coming to perfection among the English people. That organism will not be Socialism but an organism in which State interference will so equip each individual for the struggle of life and protect him in his liberty to struggle that it will give political equality and equal social opportunity or privilege. In that perfected social organism there will be no peace, no liberty except to struggle for existence. The individual will be ever in rivalry with his neighbor, in conflict with his own reason and the social organism. He will be compelled to sacrifice his highest personal interests to keep the organism alive. As he looks forward, he will see no hope of future peace for his posterity. The torment in which he

lives and dies is to be perpetual. To keep such a social organism alive, so abhorrent to his reason, so insensible to his feelings and destructive of his peace, he is to be supported by the suprarational sanctions of his religion. He lives without present comfort or future hope. He does his duty to the State, not because it is agreeable to his feeling or reason, but because he must. It is God's will. His nature is such and the laws of his social evolution are such that he must progress, in this way, and toward such an end.

These are "the facts," Mr. Kidd asks us "to look in the face." We are willing to look facts in the face, but are these *the facts of nature or only the facts as seen through the blue glasses of the theory of mechanical evolution?*

This is our question. Is the social organism that is now coming to perfection among the English people the true, organic growth from the altruistic Ideal of Jesus? That it is an evolution from an altruistic ideal we do not question, but is it the full realization of the Gospel of Jesus Christ? That is what Mr. Kidd means if he means anything definite at all. Is it the One, Holy, Catholic and Apostolic Church of Christ? To that question the Bishop of Constantinople would answer, No, that social organism has already been realized in the Orthodox, Greek Church. The Bishop of Rome would answer, That has been realized in the Roman Catholic Church. The Bishop of Canterbury would answer,

That has been realized in the Anglican Catholic Church. But Mr. Kidd discovers it in none of these, but in the social organism now coming to perfection in England.

This is the only definite meaning that can be gathered from his words. For a social organism cannot begin as a Church in the first century and end in a civilization in the nineteenth. It must be Church from first to last. And if we are to find it now we must look for it as an organism, not a civilization. A civilization may be the effect of the influence of the social organism in it; as water may be discolored by the blood of a wounded whale. But the civilization is no more the social organism than the discolored water is the whale.

We must call attention to two features of Mr. Kidd's argument before proceeding to an examination of its validity.

First. We have no contention with the Evolutionist in regard to the facts of history. They are there to be read by all men. Here is Europe. It had a civilization two thousand years ago. It has one now. This is, in many particulars, an immense advance upon that. It is Europe still. The races remain. Its people are the same blood. The change has been effected by the power of a religion. It has been accomplished with infinite strain and stress. The sacrifices demanded under that stress have been, for the most part unreasonable. The English people are the dominant race

to-day. That dominion is no accident but the inevitable result of a clearly defined cause. If they are true to the Ideal that has made them great, their dominion will extend and endure. There is a social organism now coming to perfection in the English nation. Mr. Kidd has read the facts with marvelous accuracy. Our only contention is in regard to his interpretation of the facts. This must be clearly kept in mind. He asserts, that the progress is a process of mechanical Evolution and that this result is the natural and necessary result of that Evolution.

The question is, Is the term Evolution as correct as Regeneration, to describe the process? Has the process been perfectly orderly, and is the organism now developing in England the perfect fruit of the original Ideal? Or is this new organism a result of perverted development? These are questions of fact and must be settled by a scientific study of the phenomena of our civilization. Their correct answer is a necessity if we are to understand our present social conditions. He that hath a theory let him tell his theory, but he who sets himself to read history let him read it as it is, and not as his theory would make it.

Second. We call attention to the lack of scientific clearness and precision in Mr. Kidd's definitions and descriptions. This is universal in the writings of Evolutionists. His words are indefinite. We must guess at half their meaning. He begins with

an Altruistic Ideal and ends in a Western Civilization. The Civilization came out of the Ideal by a process of Evolution, under the motive of supra-rational religious sanctions.

Now that has the show of profound wisdom, but in reality it is only great, swelling words of vanity, that may mean anything or nothing. It is manifest that he is driving at something. But he does not give us the exact content of that Ideal or those religious sanctions. Nor does he show us in what particular our Christian civilization differs from the Chinese or Mohammedan civilization. After a careful reading we know only that there was a Social Ideal, a process of Evolution and a Civilization. The Buddhist historian can say the same. But what is that as an explanation of the Social Evolution of Europe?

The old way of reading the history of our Era, was to begin with the biography of Jesus Christ, from him go on to the organization of the Catholic Church, and move slowly down the centuries with it. A close adherence to events kept the unruly imagination in something like decent bounds, and our mistakes could be pointed out. We could see the organism planted, examine the seed, watch it grow, see its leaves, eat of its fruit, and decide whether that fruit was the fruit of its original promise. If its grapes were sour or bitter, a taste would at once declare it. The vine had grown wild.

Then came the method of beginning with a book, historical documents, the New Testament and trace the influence of that book as it developed a doctrine called Christianity. This was less definite and led to less positive results, because it embraced all kinds of grapes, sweet, sour and bitter. Anything that had the grape taste was considered a proper part of the original vine. There was no discrimination between the original vine and the new vines that men had made by their own planting, or of cuttings from that vine. Unity was lost, and a Christendom of churches took the place of the one, holy Catholic church of history. One was as good as another and the question whether all had not gone wrong ceased to be asked.

But this evolutionary way is all in the air. It begins with an Ideal, and ends in a Civilization. The personality of Jesus and the personality of the men who have made up the Catholic church disappear. We no longer have a book to which to appeal, or a creed by which to judge. We have only a vague ghostly Ideal, working in ghostly fashion among ghosts toward a Western ghost called Civilization. It is wearisome to follow this hop, skip and jump method of reading history. But it is ever so with the evolutionary writers. It is quite impossible to combat ghosts. It is just as impossible to combat a theory that states itself in such ghostly words. Altruistic Ideal, Evolution, Western civilization, suprarational religious sanctions! What do

they mean? Jesus I know. The New Testament I know. But what is Mr. Kidd's Altruistic Ideal? The Catholic church is an object. Christendom is a definite conception. But what is Mr. Kidd's Western Civilization?

The promises of Jesus to send his Holy Spirit to give power and be an abiding Comforter to his Church in its long conflict with the powers of this world, to appear again in person in glory, remit all sin, give his faithful disciples a body of light like his own, and establish his eternal and glorious kingdom of immortals on this planet, are easily read in the New Testament and early Fathers. The heaven, purgatory and hell of the Mediæval Church are fully and definitely described in any book of Latin Theology. But who can tell what Mr. Kidd's suprarational, religious sanctions are? The most that can be gathered definitely from this vague generalization is, that all that is valuable in our Western Civilization can be traced to the influence of Jesus Christ. But that certainly is no new discovery. *This is Anno Domini 1895.* It will be necessary to write the old, familiar story over again and do for our evolutionary friends what they will not do for themselves. We must describe in detail that Social Ideal of the first century of our Era, as it actually appeared in the Roman Empire. We must describe the social organism that is now forming in England and the West. Then we must go back and see if we can find the social organism of which this

modern one is an Evolution, and show how this came from that. We must describe the Ideal in England that has made her people the foremost on earth. Show that her present, high place is no happy accident of geography, or climate, but the direct result of fidelity to her Ideal. We must show how England is in danger of losing her dominion because she is proving unfaithful to her Ideal and following the lead of a new one.

That is, we must write history, not try to prove a theory. If we mistake as to our facts, those who are better informed can easily point out the error, and some conclusion can be reached.

CHAPTER III.

The Parish Social Ideal.

Our Western civilization had a beginning in historic time. Its history is easily read. It began nearly 1900 years ago in Bethlehem, a village of the Roman Empire. It is essentially different from the civilization of that Empire. What has made the difference? Not the people, for they are exactly of the same nature. Not the natural environment, for it has not changed for the better. Yet, among these same people, in exactly the same natural conditions, an entirely new world has been created. The man of our time has a new mind. He looks upon men, nature and duty from an entirely different standpoint, from any of his forefathers in Italy, Greece, Germany or Britain. This is not Roman civilization reformed. It is a new civilization, based on new conceptions of God, the world and man.

It is agreed on all sides that it is vitally connected in some way with Jesus of Nazareth. With him appeared an Altruistic Ideal such as the world had in no general sense ever conceived before. He and his immediate followers organized that Ideal and

made it a working force in society. What was that social organism in which that Ideal first appeared and in which it has permanently remained? It was not the Town for that is Aryan. It existed among the Germanic peoples before the beginning of our Era. It was not the monastic order, for that appeared centuries after our Era began. It was not the business corporation, for that is of purely modern origin. It is not that community formed in Jerusalem so beautifully described by Saint Luke:—

“They had all things common. No one said that anything he possessed was his own, and distribution was made as each one had need.” That was a temporary arrangement, to meet an emergency. It very soon passed away.

We shall find it as an ecclesia, a local church, afterward and permanently called a Parish. The Christian Parish is Christ's social gift to the race, as he is himself the ideal man. This is the one social organism that distinguishes Christian society from all others on earth.

In the Parish the Ideal of Jesus was first organized. In that it has always remained and will remain until seed time and harvest cease in the Planet. To know what a Parish is, is to know what Christ's conception of human society is.

The Parish, as we find it in the first century, is a brotherhood of independent families, clustered about the Parish church, in communion with God through the fruits of the soil, bread and wine, and

organized for the purposes of regeneration, personal and social.

It is an organic member of the Planet and is nourished from the life of the Planet as it flows through the vine, herb, shrub and tree. The Planet is an organic member of the visible universe and is nourished by the life of the universe as it flows to it through the Sun. The visible universe is a Theophany and is nourished by the life of God the Holy Ghost, "The Giver of Life" as it proceeds from the Father and Son, who is the fullness of the Father, who fills space and time with His self-existent Presence. The Parish is the universe in embryo.

The cosmic conception of which it is a development is very simple. The universe is one in substance, form and life. It is partly visible and partly invisible. The visible is a manifestation of the invisible.

"By faith we understand that the worlds were formed by the Word of God so that what is seen hath been made of things that are unseen." The universe begins in the substance of the Father. He generates a Son, of his own substance. Through the Son he generates a visible universe of suns and stars, by the operation of his Holy Spirit. It is one in substance, form and life. "There is one body." It comes into existence by generation, from the substance of the Father, through the Son, by the Holy Spirit and is ever sustained and nourished by the Holy Spirit the "giver of life."

The Parish is an organic part of a universe so generated, and is of the substance of the Father, the child of the Son, and fed by the Holy Spirit. It is called "the body of Christ." Its nourishment is called "the flesh and blood of Christ." Christ is called the only begotten Son of the Father, "begotten before all worlds, God of God, of the substance of the Father, and through whom all worlds were generated by the Father." "Through whom all worlds became." "Through whom also he formed the worlds."

Its members are the members of Christ's body as the arm is a member of the human body. It is of his flesh and bones, one in substance and life with him, as he is one in substance and life with the Father. The Parish is Christ still visible, God of God, Light of Light; very God of very God, begotten through Christ; of the Father, by the Holy Spirit and one in substance with the Father. So St. Paul describes it. "The body is Christ." "We are members of his body, of his flesh and of his bones." "We being many are one body in Christ and every one members one of another."

They always speak of themselves as born of the Father, in the womb of Christ, by the procreative power of the Holy Spirit. Its life is the Holy Spirit, who comes to each now in the holy communion of the body and blood of Christ, but which, they hope some day, to have in them a fountain of water, springing up unto everlasting life. "Your

body is the temple of the Holy Spirit which is in you." "Your bodies are members of Christ." "The cup which we bless is it not a partaking of the blood of Christ?"

"The water that I will give you shall be in you a fountain of water." "This he spake of the Holy Ghost."

Here was a social organism that was expressive, not only of the vital unity of the race, but of the vital unity of the race with Nature and the Father of Nature.

No words can be too strong in the mouth of Jesus and his apostles to express this organic unity of all things, visible and invisible, material and spiritual, temporal and eternal in the Father. He was "the All in all." "He is over all and through all and in all."

The relation of Nature with God is not that of a machine to a mechanic, but of a son to a Father. The Father was in Nature, not as water in a cup, but as the sap in the vine giving substance, form and life to Nature.

The Parish was only a new and higher manifestation of the Father as a social organism in this planet, a new man "Christ Jesus." It was of his substance, form and life, a continuation of the Incarnation. "I in them and thou in me that they also may be one in us." And the connection between this new social organism in the Planet was continued not in some magical way, but by the orderly way of the fruits of the soil.

“The bread which I shall give is my flesh.” “He took bread and said this is my body for you.” “Whether ye eat or drink, do it in the name of the Lord Jesus, giving thanks to the Father through him.”

This was their one great mystery, a mystery they did not explain. It is a mystery, so easy to believe by the childlike, loving heart, so difficult of explanation to the curious intellect. But what is more natural than to suppose that the real life of the Father of all is in the bread which gives life to us his children? Is not the life of the mother in the food she gives her babe?

Around the practice of this mystery the social organism grew, in unity with the race, in unity with the Planet, in unity with Nature and the Father of Nature.

So St. Paul urges them, “To walk with all lowliness and meekness, with great patience, forbearing one another and forgiving one another in love. Give diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is over all and through all and in you all.”

St. John also: “Our communion is with the Father and with his Son Jesus Christ, and if we walk in the light as he is in the light, we have communion one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Thus they realized an organism that could trace its lineage through Nature and the eternal Son up to the Father of all, "in whom and for whom and by whom all things exist and subsist."

They not only preached a doctrine of atonement through Christ but in a social organism, which is Christ, realized an absolute oneness with God. They were "bone of his bone, flesh of his flesh," life of his life and were nourished by his own blood that flows through Nature, from Him to man.

They saw no separation between God and Nature. It revealed as in a mirror, "His eternal power and godhead." It was their Father's glory they saw in the sky. The Father robed the lily, fed the sparrow, "made the grass to grow for the cattle and cereals for the service of man and wine to cheer man's heart, and make his face to shine like oil." The glorious Sun was not what we vulgarly suppose, a huge bonfire or electric motor in sky. It was a living manifestation of God, a theophany, toward which they always turned in worship. Through it as "the father of lights," the Father sent down to our planet "every good and perfect gift." Through it He was begetting a new race of men in the planet of which they "were a kind of first fruits." James I. 17-18.

"The winds were his angels, the lightning his servant." The air was a kingdom of "principalities and powers" under the dominion of "the prince of the kingdom of the air." All the forces

of Nature were living powers under the control of the Father and ministers of his will. But he, in and over and through all things in earth, air, sea and sky, gave harmony, beauty, glory and strength. He in man did not suspend liberty or take away individual personality. His presence enlarged liberty and developed a mightier personality. In absolute oneness with Nature and the exhaustless life of Nature came to each new life, new joy and new power. This oneness was realized as each kept himself in unity with the social organism and thus at one with Nature and the Father of Nature. In that unity they exerted a power over disease and the forces of this world which to us seems magical. They opened blind eyes. "The lame walked, lepers were cleansed, the deaf heard, and even the dead were raised to life again." Yet in it there was absolute order. There was no magic. Only the order was not of this present life. The law of this life they called the "law of sin and death." Their own law they called "the law of the spirit of life in Christ Jesus," "the law of faith." Obedience to this higher order of Grace "freed them from the law of sin and death."

The law of this life is that which governs the action of man's physical love for wife and children. Into it they were circumcised, but into this higher law they came through a culture they called baptism. That higher law was the law of the Spirit of heaven, Charity. "Jesus was born of woman,

born under the law, that he might redeem us who are under the law and give us the freedom of sons." "Therefore thou art no longer a servant but a son."

They considered that they were under no obligation to obey the present order of Nature in this planet. It was about to pass away, and the new and eternal order was at hand. "If they did obey it they would die, but if they, in obedience to the law of the Spirit, mortified the doings of the body they should live." The age that was passing they called "the present age." It was an "age of water." Its earth and heaven were made of water, and stood in water, but water was passing from the planet. Their age was "the age to come," when men would no longer marry nor toil nor die.

In this planet, beneath the air and clouds, they now lived in partial darkness, but above the aerial heavens was one in which was no darkness. It would descend to earth as water and air passed away. This world beneath the clouds they called Hades. It was a land of the dead. In it was the Church, a Paradise of those who had been raised from the dead and now were living, in hope of complete deliverance from mortality.

All the kingdoms about them were kingdoms of death, of this world, ruled by "the prince of the kingdom of the air," their adversary, or Satan. He was no malignant fiend, but the appointed and legitimate ruler of this aqueous world and age. They were in conflict with him because they sought

to escape from his dominion. His rule was what we call natural law or justice. It was "right, holy and good," for its people. But a bondage to those who longed for a wider freedom and deliverance from mortality. Such they were. This aqueous age was practically ended. It would at last pass away with a physical catastrophe.

The earth into which all bodies fall and burn to ashes, and in which the bodies of the dead were buried, was called gehennah or "hell of fire." In the passing away of this aqueous age it too would be subjected to purifying fire. "Hades and the grave would both give up their dead." Even the dust would be resuscitated and made once more to grow into living forms. All sin and sorrow, pain and death should cease and a new eternal reign of life and love should be ushered in.

To them the planet was now in the throes of childbirth. The new race was struggling in her womb to be born. His coming forth they called "the manifestation of the sons of God, virgins, who married not, nor died." "There shall be no more sea." "A new heaven and new earth wherein dwelleth righteousness." "There shall be no more death."

"The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God."

Against this consummation the men of this world and the aerial powers of Satan were contending.

It was to be the end of their dominion. It was against these "principalities and powers, the rulers of this present dark world, the spiritual forces of the air," that St. Paul tells us they were contending. But their warfare must be fair. It must not be with violence. Satan was only to be dethroned by one sent of the Father to take his place. Such was the Christ. In his name they would triumph. So they waited "for the glorious appearing of Christ." For that they prayed. Now they appeared unsocial, unpatriotic, unfaithful to the powers of Nature. But then it would appear that they were right. It was to be their day of vindication, as it would be a day of the destruction of this aqueous kingdom, and of all men who refused to believe their message.

They believed that the Father of this planet was their Father. By his Spirit he ruled and nourished it and them. He appeared in Jesus of Nazareth to correct their conceptions of God and man and make them know his purposes of mercy toward the race. They saw him. From his own lips they heard his will and purpose. Jesus was their elder brother. In his mighty personality they learned what is the real capacity of growth in man. He was their conception of the full grown man. To his image they hoped to grow. He overcame mortality. He was crucified and buried. He went down into the grave, that hell of fire. He rose from the dead and, in a body as white as sunlight, passed into that heaven

above the air. Now he ruled them by the Holy Spirit. Their hope for the race was that it could be preserved by natural generation until the end of this aqueous age. Jesus would then reappear, destroy the wicked, give the saints immortal bodies, end the dominion of Satan, transform the physical nature of the planet and establish his eternal kingdom. "For our daily walk is in heaven from whence we look for the Saviour the Lord Jesus Christ who shall change our vile bodies and make them like his glorious body." "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the first things are passed away."

Their personal hope was that, in obedience to the commandment of Jesus, they could experience a like physical transformation and pass at once "to be forever with the Lord." "For in this body we groan being burdened, not for that we would be unclothed but clothed upon with our house that is from heaven that mortality might be swallowed up of life." "I believe in the resurrection of this flesh."

To them, heaven and earth was one harmony of love. All the discord to be seen was confined to this world beneath the air, Hades, and that discord was of man's making. They read in the struggles of society in historic time, the attempt of man to bring the unruly powers of the air into subjection to his will. "Our conflict," says St. Paul, "is not

with men but with the powers in the aerial regions." These powers belonged to the aqueous age of the planet. They govern according to the law of birth, growth, reproduction and decay. "The body went back to the dust and the spirit to the power that gave it." Nothing was lost and a life had been lived. "In this age," says Jesus, "men marry and are given in marriage." "But in the coming age they neither marry nor are given in marriage, neither do they die any more."

In the historic Adam of Eden they recognized the first attempt of man to cast off the dominion of these aerial powers. He attempted to live without toil, to reproduce himself without marriage and to escape decay and death.

Such a daring attempt had not entered into the thought of prehistoric man. His life had been complete in its aqueous environment. But the water was passing away. A new age was dawning on the Planet. New powers were developing and mortality was becoming a bondage. So the struggle with the aerial powers under the dominion of Satan began. Into that struggle the prehistoric man entered. The struggle was not hopeless. The winds could be subdued. The clouds could be compelled to obey man's will. Every force in the air and water and earth could be made to minister to man's comfort. Man could live without toil, reproduce himself by virgin births and escape from this world of darkness and death. These aerial

powers were not malevolent. They were the angels of God, sent forth to serve man, not oppress or distress him, and he was to command them and they would obey. Man's duty and peace demanded that they should be subject to his will.

In the struggle with the aerial powers and their primeval race, Adam failed. But he left behind him the hope that success should come through his posterity. "I will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel," was said to the prehistoric race.

Until the victory was won man would be doomed to live in Hades, toil for his bread, beget children in pain and die. But by obedience to the law of this life, health, peace and plenty could be assured to them. Toil and pain and death were henceforth to be looked upon as the results of disobedience to the covenant law of Adam with Jehovah the Self Existent.

To his posterity he left the task of leading humanity in this glorious war against the aerial powers, and a victory over toil, pain and death.

For this purpose he organized that kingdom of the Self Existent Lord of the planet whose history we read in the Old Testament. It was a constitutional monarchy. The Self Existent was King. The Sun was a sign of his presence by day and the moon and stars by night. They were sufficient. No other sign of his presence outside of the planet

was needed. Through them he ruled the planet. "They were set for signs and seasons, for days and years and to rule the earth by day and night." In that breath or Spirit with which the Self Existent scatters the darkness and brings the morning, he appeared to Adam. In that breath he was henceforth to be seen. By that breath he brought Spring "melted the ice, and renewed the face of the ground."

The constitution was called a Covenant, between the Self Existent and his people. They were to see him only in these vast objects of Nature, in the sunlight, obey him and the heavenly powers he had set to rule the planet, and through them he was to send them food, health, long life, children and deliverance from social and personal death.

The kingdom was a family. Its head was a father, called the annointed of Jehovah, the Christ, the Messiah. He ruled according to the words of the Covenant and not according to his own will. He was a prophet, and taught the Covenant to his children. Jehovah was love, and to be loved. Love was the law of the kingdom as it is the law of the universe. All men were to be gathered into this kingdom through teaching. He who believed and accepted the Covenant was a citizen and a brother. Until he did so he was an enemy and to be treated as such. The kingship was hereditary and generally descended to the eldest son, but the father

could choose another if the eldest son was not worthy, as in the case of Esau and Reuben.

The chief rites of their religion were circumcision by which the sexual powers were to be regulated in the limits of monogamy, marriage, and a feast akin to the Lord's Supper, called a passover of death.

The Old Testament is a history of the success and failure of that kingdom, of its reformation under prophets, and its decadence under kings and priests.

It soon was rent with civil discord, became corrupt, made alliances with the children of that primeval race, their hereditary enemies, and after a few centuries of marvelous civilization was almost exterminated. One family only remained true to the Covenant, Noah. He reorganized the kingdom on a lower level of morals and hopes, and received the rainbow as a sign of God's presence. While it could be seen the soil could be depended upon as a source of food. His covenant contained only these articles.

1. He must have no God but Jehovah whom he was to see in the rainbow.

2. He must be faithful to his vow of circumcision and marriage.

3. He must avoid blood as an article of food.

His kingdom did not long remain under one Covenant. We soon find it following the fate of all religions. In the East is Chaldea, under the rule of a magical ritualism. In the South is Egypt

under a rationalistic asceticism. In the West is Phœnicia with its orgiastic Revivalism. Chaldea remains stationary in her rituals, Egypt divides into infinite sects under rationalism, and Phœnicia soon abandons hopes of heaven in her hopes of commercial supremacy.

Out of Chaldea with her traditional cult and her astronomical Magi, comes Abram, weary of an unmeaning ritual of worship. He establishes the old faith on a still lower basis. It is now a physical religion. Its hopes are that in "his seed he should grow into a great nation and fill the earth that should remain unto the coming of a mighty king who should re-establish the kingdom on its original foundations." His cult was circumcision and a paschal supper.

His family grew. In it was retained the sacred but now unraveled mystery of bread and wine. It was the mark of birthright. They sojourned in Egypt. Then Moses was born, the greatest of all the reforming prophets. He was deeply versed in the mysteries of the Egyptian cult. In the house of the Midian priest he obtained new wisdom. To these were added the traditional faith which Abraham brought from Chaldea. Close to Nature in his occupation as a shepherd, he attained a unity with the Father of Nature almost unequaled in all time.

He undertook to establish a kingdom that would free man from toil and decay. He fed his people with manna from the air, that they might know

that there was a source of food higher than the soil. But his people would not believe or follow him in this higher way. He promised them perfect dominion over disease and the powers of the air. They should live in peace, health and plenty, if they would follow him. But they would not.

In his law or covenant we see however the ideal social organism which would easily have given his people the dominion of all mankind had they obeyed it. "It was the pattern shown to him in the heavens." It was the kingdom of heaven adapted to earthly conditions. Its cult was to enable them to beget a virile, healthy race of peaceful people. They should live by agriculture. It was to preserve them in health or heal them if diseased. It was to give them plenty, to purify their flesh, and foil the angel of death, as it had done in Egypt. It was to preserve the social organism intact until the coming of the eternal kingdom.

It was a democracy, under the government of a prophet who was to tell them the will of God, and keep them faithful to their law. It was to be preserved by each father begetting a son or sons, and instructing them in the Covenant law. "It was a nation of kings and priests unto Jehovah. Their was no king in the land and every man did that which was right in his own eyes." He knew what was right by referring to the Covenant that his father had made him commit to memory in his youth.

The order of the Planet as it is governed by the Sun and Moon was made the order of life. The four national festivals were concerned with the planting and harvesting of grain and fruit. The rainbow was still the sign of Jehovah's presence. The three cardinal articles of the Covenant were:

1. Jehovah the Ruler of the Planet was King and King alone.

2. They were to see him in the objects of his own creation, and not in any image they could make of him. "Where he set his name," in Sun, star, moon, rainbow, they were to find him. He chose to set his name in an ark made by Moses. Above that he shone as bright as the Sun. There they might see his glory, as well as in the heavens.

3. They were not to use his name without applying it to a real object. That was a vain use of his name. If they did not know him as an objective personality, a self existent power they were not to use his name. He was an objective Power. They could see him in the bow in the cloud. So long as it remained reflected on the sky they knew that the soil would not fail to give them food.

In Moses and Elijah they read of marvelous dominion over aerial powers. Moses commanded and the waters of the Red Sea obeyed. He spake and the air bred pestilence and death to the Egyptians, and gave up its food to his own people. The rain came and went as Elijah bade it, and death was too weak to overcome his will or his

spirit. In them they had almost seen complete dominion realized.

This was but the skirmish before the final battle which they had seen waged between the prince of the aerial kingdom and their own Master Jesus of Nazareth. He bent all aerial powers to his titanic will.

"The conscious water saw its God and blushed." The angels of the air fed him when he was hungry. The loaves grew in his hands as under sunlight in the harvest field. The Holy Spirit, that giver of life flowed from his person as from God, and "the eyes of the blind were opened, the ears of the deaf were unstopped. The lame man leaped as an hart and the tongue of the dumb sang." Even the dead heard his voice and came forth from the fires of the grave. Water was as granite beneath his feet. The wind hearkened to his voice and the storm became a calm. "Satan fell as lightning from the seat of his dominion." All aerial powers did him service.

At last, to show his entire mastery, he permitted himself to be slain by violence, went down into the fires of the grave. But the water could not drown nor could fire consume him. He came forth from Gehenna without the smell of fire upon his body, showed himself to his disciples in a body not of mortal flesh and then entered the ethereal spaces above all aqueous or aerial powers.

The victory was complete. "He had made a

show of them openly" says St. Paul. He had conquered Satan the king of the air in his own dominion. "He was the stronger man."

The new deathless era had been ushered in. Toil, pain and death had been vanquished by this virgin born Son of the Father. The dominion of Satan was broken. They were no longer under any obligation to obey him or his law. The law had been his last stronghold. "The strength of Sin is the Law." But in obedience to the law the law had been outgrown and a new constitution, based on better hopes and promises had been adopted. It was their duty and privilege to obey the new constitution, and in the practice of its mystery overcome death and bring all mankind into the fellowship of that same mystery. They were dead to the old constitution. They lived under the new constitution, which made toil and marriage and death unlawful, but permitted to those who were weak in faith.

"By one man sin entered in the world and death by sin." This was of the historic man, Adam, not the prehistoric race. "But as in Adam all die even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits. After that, they that are Christ's at his coming. Then cometh the end (of this aqueous age.) When he shall have delivered up the kingdom to the Father. When he shall have subdued all authority and power. For he must rule until he hath put all

enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued under him then shall the Son be subject to Him who put all things under him that *God may be all in all.*"

All the discord in the planet was the result of man's struggle for this final consummation, that perfect unity might be restored and God be all in all. That victory was certain to come.

Jesus henceforth was the standard of manhood and his kingdom now in heaven and in the coming age of the planet was their one hope. They were still, by birth, of the flesh. They still lived in the aqueous environment, under the dominion of aerial powers. "But when Jesus ascended on high he led their rulers captive and gave gifts to men; Apostles, prophets, pastors, evangelists and teachers, that through their guidance and nurture all men might come in the unity of the faith and the knowledge of the Son of God unto a full grown man of the girth and height and power of Jesus Christ." This was their culture and this, the object of that culture. They called it Baptism or a washing. They called it "godliness" because it had in it "the promise of the life that now is and of the life that is to come."

It was not literary. They knew but little of letters. They had no interest in the literature of Greece. All the books they had were the compilation of song, sermon, law and story of God's people from Adam to Malachi and a few letters and writings of the Apostles.

It was not aesthetic. They cared not for the art of Athens. They were practicing that divinest of all arts, growing living children into the image of Jesus. The pictures of their Father they saw in sea and earth and air and sky, in the faces of their fellowmen and in their own sweet domestic life and society of love were better than any on canvas of Greek artist.

It was not industrial. They coveted no man's silver or gold. They had enough in their own industry to satisfy their own needs of food, clothing and shelter, to help the poor and preach the gospel. They would need no gold in that country whither they were bound. "They brought nothing into this world and could carry nothing out. Having food and raiment they were content."

It was not military. They were men of peace. Their warfare was not with men for earthly dominion but with Nature powers for a heaven of joy.

It was not physical. They had no desire to imitate the heathen in their luxury, revelries, games, theatrical displays, religious mysteries or physical gymnastics. Luxury brought care, hard labor, disease and premature decay. The heathen games were brutal, their "physical gymnastics profited only for a little time." Their theatrical shows cultivated hypocrisy. Games of chance were contrary to God's order in which nothing comes by chance. The simple joys of a healthy appetite, the homely blessedness of domestic comfort, the loving

social intercourse with their brethren and the infinite solace of constant union and communion with Nature and through Nature with the Father of All were to them "the peace of God that passeth understanding." They had a religious mystery of their own into which they initiated their children through Baptism and Confirmation.

Their culture was personal. It embraced the whole man body, soul and spirit. "I pray God that your whole body, soul and spirit may be preserved blameless unto the coming of our Lord Jesus Christ." Jesus, as they saw him in Galilee and upon the Mount of Transfiguration, was their ideal man. Their culture was ordered to produce such a man. They believed that in each babe was the capacity to grow into such a man. It was their work to give him that "nurture of the Lord" that he might become this full grown man. It ran along the line of God's purpose. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son; and whom he did predestinate them he also called and whom he called them he also made just and whom he made just them he also glorified." But this glorification would not come to man of himself but in obedience to the commandment of Jesus which had been made known to them and through them to every creature.

The culture embraced not only the whole of man but his whole life. It began at birth and ended

only in heaven, It embraced all that had been made known by Moses but it embraced more. The point to be attained was not the birth of a son only but the resurrection of the flesh. "I follow after that I may know Christ and the power of his resurrection, the fellowship of his suffering, being conformed unto his death if by any means I may attain unto the resurrection of the dead."

It was a new birth of water and Spirit, a washing away of all mortality or sin. It was accompanied with suffering. "As Christ hath suffered in the flesh, arm yourself with the same mind, for he that hath suffered in the flesh hath ceased from sin." In it "the outer man perished but the inner man was renewed day by day." "The body was mortified. The body of sin was destroyed." "The mortal put on immortality." The body of flesh was given up that the spirit might be clothed with a body from heaven and not be found naked when the time of departure from earth should come.

"Now are we infant sons of God. It is not yet manifest what we shall be but when it is made manifest we shall be like him. And every one that hath this hope in him purifieth himself even as he is pure."

The cult was practiced in two ceremonies. Baptism in water and the Supper of bread and wine. In baptism the believer died in mind to this aqueous world and rose to the new life of heaven.

Henceforth he was to live not for this world but for heaven. His teacher had placed before him the image of Jesus and had assured him that he could grow into such a man. He believed. Now he was ever more "to see that image as in a mirror and it would transform him into the same image from glory to glory by the Holy Spirit." The transformation began in the mind, when this new conception of manhood was accepted. But it proceeded to the body. "The body was offered as a living sacrifice that it too might be changed into the glorious body of Christ."

"My spirit is living because it is right," says St. Paul. "My body is still dead because it is wrong." "But the Spirit of Christ in me will do what it did for him transform this mortal body and make it living." But this transformation was not to be accomplished without some helps. To help it an orderly life was arranged. A life in the world but not of the world. A life of perfect order but not the order of this aqueous environment. A life in Nature but not in this visible nature of air and water and earth. A life that was still governed as all mundane things are by the Sun but which should end above the dominion of the Sun. "They need no candle neither light of the Sun." A life that ran its annual course with the Sun from Christmas to Easter, on to Whitsunday and Thanksgiving and back to Christmas again. It had its weekly fast and its day for rest, communion

and works of mercy. It was a culture of fasting with joy and gladness, of constant prayer, not of words, but of longing "for that house not made with hands eternal in the heavens."

But its chief agent was the Supper of the Lord, "the partaking of the body and blood of Christ," "so that the sinful body might be made clean by his body." "If we walk in the light as he is in the light we have communion one with another and the blood of Jesus Christ his Son cleanseth us from all sin." "This was that new and living way into heaven which Jesus had opened through the veil, that is to say his flesh."

Prayer for that new body, fasting from earthly food, almsgiving to give up the riches of this world, then "feeding upon the flesh of the Son of man and drinking his blood," was the whole mystery.

Now, to live in this aqueous environment, under the aerial darkness and powers, yet to witness to the life above the air, and of "the age to come," to protect themselves from the evils of this environment of lightning and tempest, to continue in their own children until that new age should dawn, to practice the mystery of making saints and to bring all men into the fellowship of that mystery was the purpose of their social organism. They planted it in the domestic affections. It grew in the free air of the social instincts and bore fruit in the ethereal atmosphere of heaven.

When a man entered it he brought his whole household with him. It was henceforth his nation and its cult his religion. In it we see each family an independent body politic and corporate, under the rule of the husband and father. It owns and manages its own property for the good of itself and the Parish. It supports itself by its own labor and is nourished upon the products of the soil. Its life is holy. Its marriage bed is holy. Its table is holy. Its meal is a family eucharist "the church in his house." It is a Parish in embryo and can by its own life grow into a Parish.

In it we see a husband, a wife, children and servants. The husband is prophet, priest and king. Its nature and the duties of each appear in the admonitions of St. Paul to the Parish at Ephesus.

"Wives be in subjection to your own husbands as unto the Lord. For the husband is the head of the wife as Christ also is the head of the Church and he (the husband) is the savior of the body. But as the Church is subject unto Christ so let wives be to their husbands in every thing.

Husbands love your wives, even as Christ also loved the Church and gave himself up for it, that he might sanctify it, having cleansed it by the baptism of water with the word, that he might present the Church to himself, a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Even so ought husbands to love their own wives as their

own bodies. He that loveth his own wife loveth himself, for no man ever hated his own flesh, but nourisheth it and cherisheth it even as Christ also the Church because we are members of his body. For this cause shall a man leave his father and mother and shall cleave unto his wife and the twain shall be one flesh. This mystery is great. But I speak concerning Christ and his Church. Nevertheless do ye also severally love each one his own wife even as himself and let the wife see that she reverence her husband.

Children obey your parents in the Lord for this is right. Honor thy father and mother, (which is the first commandment with a promise) that it may be well with thee and that thou mayest live long on the earth.

And ye fathers provoke not your children to wrath but train them in the nurture and culture of the Lord.

Servants be obedient to them that, according to the flesh, are your masters, with fear and trembling as unto Christ. Not in the way of eye service as men pleasers but as servants of Christ, doing the will of God from the heart. With good will doing service as unto the Lord and not unto men. Knowing that whatsoever good thing each one doeth the same shall he receive again from the Lord whether he be bond or free.

And ye masters do just things unto them and forbear threatening, knowing that both their

master and yours is in heaven and there is no respect of persons with Him."

Here is the ideal Christian, household, one, holy, catholic and apostolic. The Christian Parish is a union of such households. The family, not the individual, is the molecule in this organism. The family is made up of individuals. In it each finds his full, free life of reason and love.

The Parish is under the government of a Covenant or constitutional law as administered by the Creator of the Planet. It chooses its own officers who rule in accordance with that Constitution. Its financial affairs are managed by a board of Deacons, who also care for the poor, the widow, orphan and stranger. In all other matters it is governed by a board of elderly men called, old men, Presbyters, whose President is an Episcopos, or Bishop. They act as judges, teachers and physicians or kings, prophets and priests. They heal the sick. "If any are sick let him call for the Presbyters of the Church." They educate the children, marry the young men and maidens, settle disputes and administer the mysteries of the Church. They are the shepherds of the flock to see that the people live a sober, righteous and godly life in obedience to the Constitution of Christ. They are chosen by the brotherhood and ordained by the Apostles. They are fathers of a holy household and are loved and obeyed as the representatives of the Father of all.

Their judicial proceedings are very simple. If a brother is aggrieved, he goes at once to the aggressor, states his grievance as a brother and seeks reconciliation and satisfaction. If he fails, he takes two brethren with him. If this does not succeed he lays his complaint before the brotherhood. Their decision is final. If a man will not hear the Church he is excluded from their assemblies and probably prosecuted in the civil courts. They have no prison, no army, no power to execute penalties. God will execute the penalties of his own laws by sending pestilence, famine and death. They look for protection from violent and unjust men to Cæsar whom God has ordained for this purpose. Their society is purely voluntary, no one was compelled to believe their message, enter their covenant or to remain in their Parish. Its doors were open day and night. It put no restraint upon any man's liberty.

Their one bond of unity was Charity, spiritual love. It was expressed in their one peculiar Mystery, the Communion of the Body and Blood of Christ. This had been the one Mystery in the Adamic religion from the days of Eden. In that Paradise had grown the fruit of the tree of life. If a man put forth his hand and partook of that he should live forever. In the history of Abraham it appears as wheat and grape, corn and wine which he receives from the mysterious king of peace, Melchisedeck. With this mystery went

kingship. Its possessor was the anointed of Jehovah and he could transmit it, generally to his eldest son but at his discretion to the most worthy.

Abraham passed his eldest son, Ishmael, and gave it to his younger son, Isaac. In like manner Isaac gave this sign of birthright to Jacob not Esau. Jacob chose not Reuben but Judah as fittest to be the head of the house of Jehovah. In his family it remained covered under a mass of religious ceremonial and almost superceded by the passover supper until Jesus, the last of the kings of Judah, gave it into the keeping of Apostles of his own choosing. They were to transmit it in their successors in office until the end of this aqueous era; "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." It still abides in the Church as its life. To be cut off from participation in it is to be separated from Christ. As soon as any body of people cease to practice that one mystery they cease to be a part of the Catholic Church. Still it is held to contain the mysterious virtue that can preserve the body and soul of the worthy recipient unto everlasting life.

They believed that they were in vital communion with the Father through these products of the soil, bread and wine. They always "ate and drank in the name of the Lord Jesus." Every meal was a Eucharist. "As oft as ye drink it do it in remembrance of me." "Every creature of God is good

and to be received as a Eucharist." Their social feast of charity in the Church they called "a participation of the body and blood of Christ." In it they ate of the real life of the Father. So they expressed the social equality of all men and the unity of all men in Nature with the Father by a common participation of one loaf and cup. This was the supper of the king, the Holy Communion.

To it all came, father, mother, child, master, slave, in penitence for sin, in faith in the presence of the Father and in perfect charity with all men. It was a festival, not disorderly, but not stiff or formal. They ate and drank, sang songs of joy, listened to the reading of the Old Testament and the letters of Apostles. They talked freely of their hopes and fears and heard words of advice from their teachers. The children were there. "The infants crept about the floor." It was a family festival, a source of recreation and relaxation. To it they came for rest. They threw off all care and restraint and exhibited that "charity that thinketh no evil." At it all discord ceased as they greeted one another with the kiss of charity.

Social distinctions, there were none, but diversities of gifts remained. Each was a prophet, a priest and a king, but each was honored according to the gift he possessed and was chosen by all to exercise his gift for the benefit of all. Rewards were not according to work but need. "He that is greatest among you let him be servant of all."

“Let the poor rejoice that he is exalted and the rich that he is humbled.” “We then that are strong must bear the weaknesses of the weak.” They called no man father or teacher, because God was their Father, Jesus their Teacher. Through the Holy Communion each was kept at peace with his own spirit, in charity with all men and in constant communion with God. By means of it all sin was to be washed away, the body of flesh transformed and admission given to immortal glory. It was “the food of immortality,” “the grace of God that bringeth salvation.”

“Great is the mystery of godliness, manifested in the flesh, made just in the spirit, seen of angels, proclaimed to the nations, believed on in the world, received up into glory.”

“Having boldness to enter into the Holy of Holies by a new and living way, namely his flesh, let us draw near with full assurance of faith, having our hearts purified from an evil conscience and our bodies washed with pure water. Let us hold fast our confession without wavering for he is faithful that promised.”

“This cup is the new covenant in my blood which is shed for you and for many for the remission of sins.”

It was such a people, with such conceptions of God and his world, man and his capacity, such households of love who made up such a social organism. The organism was the Parish, ruled from

heaven according to a definite constitution called the new covenant, by the Creator of the Planet. Its affairs were managed by boards of Deacons and Presbyters whose chief was a Bishop. Its officers were chose by the brethren and ordained by the Apostles. It drew its life from the Father through Nature. It was a universe in itself. It possessed an independent life and could perpetuate itself by natural generation until the new age should dawn and become a part of the eternal and glorious kingdom. It could grow into a race. It could duplicate itself from its surplus population or from converts from any people and be organized in any clime and amid any people who would accept its doctrine, fellowship, breaking of bread and prayers, its constitution. In itself it was one, holy, universal and eternal, the perfect social organism for a people who live in this age but look with hope to an age to come. It can be organized wherever man can exist on the planet. But it is always the same in faith and practice, as a science and an art. In union with other Parishes it grows into a Diocese whose chief will assume the name of its chief officer and perform the functions of an Apostle after the Apostles have passed from earth. Through these Bishops, the universal Church may be unified in an Ecumenical Council, whose chief may be called Patriarch or Pope. But the essential part of it is the Parish. The Parish makes the universal Church, and not the universal Church the Parish.

It is a Theocracy in Nature, a constitutional Republic in form, a Democracy in fact. It has no law but love, no guide but reason, no Ruler but God. Of it, St. Peter says, "We are kingly priests, a select race, a perfect nation, a people of God's own possession. We were not a people but now are *the* people of God, that we might show forth the praises of him who hath called us out of darkness into light, from the dominion of Satan unto God."

This Parish is no vague Ideal, no Utopia, no paper republic of Plato, but a real, visible, social organism. It existed. It grew in an age of unspeakable corruption, in an empire of warriors. It stood when even the eternal city crumbled before the flood of Northern barbarism. It stood amid all the centuries of violence that followed. It stands to-day when all mediæval institutions are outgrown, the one, imperishable social organism, that distinguishes our Christian civilization from all others. Doubtless it never existed in ideal form. But as it was it was one, perfect, universal and eternal, so long as men feed upon grain and fruit, and reproduce themselves by sexual generation. It is the stone cut out of the mountain of humanity without hands, which, by a Power not of earth, grows to fill the whole earth.

But neither is the man Jesus Christ or his social organism the Parish in any proper sense a natural evolution out of the mental, moral or social conditions of the Europe of his time. It is the work of

a deliberate act of a Will not of earth. The Parish grew out of that pile of social filth called Europe, as a noble vine grows out of the dunghill, not as a spontaneous evolution of the pile of filth, but as a vine planted in it to change its foul stench and fetid matter into royal food for the table of the husbandman. To call that process of deliberate planting and intelligent culture a natural evolution is a perversion of language that a Greek sophist or a mediæval schoolman would have been ashamed of. The word evolution was given to the processes of Nature, not because they are orderly, but because they were believed to be mechanical. Now, when it is seen that they are not mechanical but living, to coolly answer that, that is what is meant by the term evolution is altogether dishonest. If the word is intended to describe a process of generation, why not call it generation? Then we shall know what is meant.

The birth of a child is generation. We never speak of it as the natural evolution of the mother's womb. We know it is the result of an external power that enters in, and begins a process of growth that never would have started otherwise. It is generation. So we have always called it. We do not call the process of turning a heap of rotten straw into wheat a natural evolution of the rotten mass. It is the result of an intelligent and deliberate will acting upon the heap. We call the process regeneration.

If man's social development had been regular and orderly through the whole period of historic time, we could not call it, properly, a natural evolution. It is a process of birth and growth, of continuous generation, through powers external to man and the earth. But as every school boy knows, that social progress has been anything but regular or orderly. It has been constantly arrested, perverted and turned into degeneration. The Judea of the scribe, Pharisee and priest was a woeful decline from the Israel of Moses and the Prophets. The Greek of Marathon and Pericles was in every way a higher type than the Greek of the Alexandrine period. The Rome that faced Hannibal was in every element of manhood immeasurably above the Rome of Augustine. When Jesus was born, Europe was in every social sense a rotten compost pile. Judea was even worse. "The salt had almost lost its savor, and was hardly fit for the dunghill, but to be cast out and trodden under foot of man." In the German heart still remained the life of natural affection. In the Roman mind was still the sense of natural justice. In the Greek soul were still aspirations after the true, the beautiful, the good. In the Jewish spirit still abode the hope that God would come to earth. But the social conditions were such, that the affection of the German, the justice of the Roman, the aspiration of the Greek and the faith of the Jew could realize themselves only as a prayer for liberty to grow, and bring forth

fruit. The German was barbarous, the Roman, stern, the Greek, voluptuous and the Jew, fierce, with a fanaticism that nothing could remove but national extinction.

Pandora had opened her box and in it still remained only hope. But this hope was not based upon any supposed power in man to help himself. It was the longing of the human heart under the load of deep distress, the unconscious prayer of the heart of man to the Father heart of the universe. The prayer was heard. In that pile of rottenness a social vine was planted to change the foul heap into royal food for the table of the Heavenly Husbandman. It was a process of REGENERATION, so divine and orderly, so silent yet so resistless, at once the childish observer says it must have been spontaneous in the dunghill, the natural evolution of filth. Strange! strange! strange!

Nor does it help matters to call it Theistic evolution. That is only word magic. The word Theos cannot be attached to evolution without degrading its meaning from intelligent will to mechanical force. Theistic Generation means something. So does mechanical evolution but mechanical generation and theistic evolution mean nothing.

If by evolution is meant the process of generation and regeneration why not use the proper words? But the words evolution and generation do not mean the same thing. They never have in the mind of man. To use the one is to abandon the other. To hold to both is utterly impossible for long.

The same is true of the organism of evolution, scientific socialism. The Parish is not scientific socialism. The one is an organism of families, the other an order of individuals.

They cannot be harmonized. Christian socialism is a contradiction in terms. It means nothing. It cannot exist while man reproduces himself by sexual union. To accept socialism is to abandon the church. We may accept either, but not both. Socialism is a consistent, social form, so is the Christian church, but Christian socialism is only an imaginary thing, a mermaid, half woman, half fish. It can exist only in the imagination of a sophist. It is neither cold or hot and Nature will spue it out of her mouth.

CHAPTER IV.

The Corporation Ideal of Society.

What now is the social organism of to-day, which is said by Mr. Kidd, to be the natural evolution of that Apostolic Parish? We must find it not in the town or monastic order for these are not modern. Nor shall we find it in that metaphysical abstraction we call the State. That is only a temporary contrivance to help society move out of its old ecclesiastical residence of stone into its scientific house of steel. This is not the age of war or of patriotism or of faith in the unseen. It is the age of Physical Science. Its distinctive mark is peaceful Industrialism. The new man is not the saint, the warrior or the patriot, but the man of business. Commerce is unifying the race and making war almost impossible. Money dominates mankind. The emperor cannot go to war without first consulting his banker. The social organism of such an age is the joint stock corporation. Into it the whole life of the modern man is running. Through it he is conquering the world. Swords are being beaten into plow-shares as never before. The great prophets are the Copernicuses and the Dar-

wins. Our monarchs are our inventors. The great captains are captains of trade and our soldiers are industrial soldiers. The stock Corporation is as distinctive of the nineteenth century as the Parish is of the first. It is the consistent and natural product of physical science as the Parish is of the Gospel of Christ. Its life power is steam and electricity as the life of the Parish was the Holy Ghost. Its officers are the workers of all modern miracles as the elders of the Parish were of the apostolic age. It is as wonderful in its way and work as the Parish was in its. It is the social gift of science to the race. In it the scientific man must live, move and have his being.

Its cosmic conception begins with self existent Force in motion. Its method of creation is evolution. The first appearance of Force is star dust to which Force gives of its own substance and motion. Out of star dust are evolved celestial universes of star systems. Out of stars, planets are evolved. Out of the inorganic in the planets, vegetable and animal forms are evolved, the highest of which is man. That is the nature and history of the universe as read by Modern Science. It is one in substance, space and time. It begins with Force in motion and by one continuous evolution according to unchanging law ends in man. Its normal state is incessant struggle for existence. It is an automatic machine without reason or will or feeling. Nothing in it is destroyed. All things come from

self existent Force, are Force, subsist upon Force and return to Force. The forms Force assumes vary, change, vanish, but it is always the same, visible or invisible, material or immaterial, temporal or eternal. The Sun, the center of our solar universe is a motor for this distribution of Force. From it come that trinity of forces, heat, light and chemical energy, which give substance, shape and life to all beings in this Planet. Man is a form of solar force and subsists upon solar force. He is a solar automaton. If well supplied with solar power in his food he will run for from seventy to one hundred and twenty years. Then as an organism it ceases to exist but the forces out of which it was evolved abide and assume new forms. Man is only of the present environment of water, air and earth.

His functions are nutrition and reproduction. His chief social value is work and is definitely measured in foot pounds. The social organism is a Stock Corporation made up of two warring classes, capitalists and laborers. The one class is called Capital, the other, Labor. In it, the individual not the family, is the social unit. It recognizes neither race, sex, nation, religion or class. It knows only Capital and Labor. Its motive power is money. Without money it cannot exist. Money creates it anywhere and at any time. Its purpose is to increase Capital. Its profits are divided into dividends and wages. The dividends go to Capital,

wages, to Labor. It is governed by a Board of Directors chosen by the Capital and is managed in its interest. Its success is measured by the size of its annual dividends and not by the comfort of its members. Its bond of unity is love of money. The relation of its members is one of voluntary contract. It is as soulless as the universe of which it is a mechanical evolution. It has in it no sentiment of domestic or social affection. It is pure business. It is formed to make money and can exist only so long as money is made.

In its relation to its members it is without feeling. They perform their appointed task and receive their pay. Then mutual obligation ends. They are in irreconcilable war, Capital to increase dividends, Labor to increase wages. In its relation to other corporations it knows only the old law, "Thou shalt love thy neighbor and hate thine enemy." It is the law of war. To deceive and crush a rival is a mark of business success. Ceaseless competition is its life. Its members are in incessant war with each other and it is incessant rivalry with other corporations.

It subjects its members to constant toil. It knows nothing else. It does not recognize the family. It has no interest in the Church. It controls the legislation of the State in its interest and mercilessly crushes anything that stands in the way of its business success. It knows no times or seasons, no seed time or harvest, no day or night, no work day

and rest day. All time to it is for work. Man in its conception is by nature a toiler. To that conception it shapes the legislation of the Senate, education of the school and the preaching of the pulpit.

Its culture is wholly industrial. Its aim is to make a perfect working machine. It has no interest in art except mechanical drawing. Its only literature is the science of wealth. Its religion is the worship of Force as it is embodied in gold. It gives highest honor to him who has most. Its ideal man is the millionaire. Its highest conception of society is a community of millionaires.

It loves money with all its soul, mind and body and, its neighbor for the money it can make out of his work.

It gives scant subsistence to its workers that they may be bribed to do its bidding and able to endure its toil. If their strength or will fails the contract ceases and a stronger and more servile class fill their place. In it there is constant tendency to reduce both dividends and wages, cheapen production and increase the strain and stress upon its members. Its profits are controlled by the law of supply and demand but the division of these profits is controlled by human greed. The capitalist will keep all he can and the laborer will get all he can. It sacrifices home life and drags the mother from her bed of travail and the child from his play and school to its place of toil.

It knows only money and in the toil of making money it enslaves its members from childhood to age. It is not a nation but an order. It despises the weakness of natural affection and tolerates it only that women may be induced to marry and endure the pangs of motherhood to fill its shops, Marriage is an inconvenience to which it must submit. It seeks to make a man of steel that will do all its manual labor and thus free itself from the weakness of human flesh and the sweet sentiments of parental weakness. It offers no place for the cultivation of the social instinct. If these can be squeezed in after the days' stent is done, very good, but they must not be permitted to stand in the way of business.

It strips the man of his independence and liberty and bribes him to submit to unreasonable sacrifices. It hates the farmer because it cannot easily bring him or his divine occupation into its servitude. It tolerates him as a social inferior because without him it could not exist. When it rules he sinks to the lowest position in society.

Its outlook for men and society is without hope. The planet will grow cold, the atmosphere will disappear, the soil will lose its fertility. Being will cease, the race die out and the earth will be a burnt out cinder floating ever in space. Society must always be a scene of strain, competition and cruel struggle for existence. The life of the individual must ever be one of sacrifice of present comfort to

unreasonable demands. Toil is his normal lot all his days and for him there is no valid hope of recompense in the life to come. His children must accept this hard lot and die with no hope of a better world. This is the corporation ideal of society to which our great age has given birth. It is altogether original with us. It is an evolution of the scientific mind. That I have not exaggerated it may be seen by a perusal of the works of Mr. Kidd or Karl Marx or a history of The Standard Oil Company.

This is that social organism which Mr. Kidd declares to be the natural evolution of the Parish Ideal of the Gospel. Its God is Force. Its process is Evolution. Its Bible is physical science. Its cult is industrial training, its man a perfect working machine, its life, incessant toil, its social organism, the business corporation, its normal state, war, its outcome, hopeless death. It is an order of individuals and cannot live in itself. It is a parasite upon the family and apart from it ceases to be.

It induces fathers, mothers and children to abandon the farm and enter its service by offers of wages. It destroys rural life and congregates immense populations in dreary, pestilence breeding cities.

It is not yet complete. When it is it will mould the state to its image and make it as unfeeling as itself. In it there is capacity for limitless expan-

sion and universal dominion so long as it can bribe parents to give their sons and daughters to fill its ranks.

It is the scientific universe in miniature, the pattern shown the scientist in the mount. In simplicity of organization, singleness of aim, sincerity of purpose, and flexibility of movement it reminds one of the Roman legion in its best days. It is the disturbing power in modern society and if is not mastered will inevitably shape all social institutions into its type.

Certainly it does not, at first sight, seem to be the natural fruit of the Parish at Ephesus. If this is the fruit of that planting there must be some perversion of growth somewhere.

But let us not be over hasty in our judgment of this man of science and his social machine. Maybe he is the Messiah and his machine the millenium. So thinks Mr. Kidd. All he needs is to be properly guided into altruistic ways and the kingdom of God is here. Mr. Karl Marx has even a better opinion of him. He needs no guidance. Give him his liberty. Prepare ye the way of the Lord. He will level every social hill and remove every class mountain, substitute co-operation for competition and establish society upon a basis of absolute social and economic equality.

Are not his advent and doctrines recorded in the new gospel of St. Marx and the glories of his kingdom made manifest in the Apocalypse of St. Bellamy ?

But he is not to be joked out of the earth. He is here, a stern reality. He heeds no scoff, ridicule or argument. He has a divine mission to perform. He is a cosmic force, which comes silently, moves naturally, "lifts empires off their hinges" and creates new ages. Whether his age is the best or not it is dawning in great splendor. He is the commanding figure of our time, *The man of science*. His voice is as the voice of God to our generation. When science speaks all keep silent. He comes not in his own name but in the name of nature and must be heard. Let us then hear his *Apologia Vitae*, his own defence.

I come to establish intellectual, moral and social order upon the basis of immutable natural law. It is not my fault that when my great prophet, Copernicus appeared, universal anarchy reigned in Christendom. The ecclesiastical order had spent its power. Speculative metaphysics ruled in science, magical incantation, in religion, dualism, in philosophy, personal will, in government and competition, in industrial affairs. Education had passed clear out of the domain of realities and was concerned with dead languages and philosophical abstractions. I found chaos everywhere, order and law, nowhere. The only diplomacy was Machiavellianism. Robbery, beggary and war had taken the place of patient toil. The only moral culture was a misguided asceticism that despised the body. Famine and pestilence were common and were

fought with religious processions, singing litanies and bodily torture. Diseases were healed with magical incantations called prayers. Poverty reigned and social insecurity was universal. There was no national spirit and the power of the Church was broken. Europe was a seething mass of moral rottenness and among the especially religious people it was most manifest.

Into this moral, mental and social chaos my advent was looked upon as an intrusion. Men had become so accustomed to these chaotic, irregular, godless ways of living that any one who spoke of an immutable natural order was looked upon as a blasphemer and tyrant. To think as one pleased and do as one pleased and then depend upon some magical or miraculous interposition of God to save him from the legitimate consequences of his conduct was esteemed the height of piety. This confusion was worse confounded by the absurd methods adopted to fetter thought and action. To think and act according to human affection and reason was criminal. The absurd in thought, the unnatural in act only were lawful. The favors of God were bought and sold like sheep and oxen and all sins were forgiven at a fixed price per sin.

Then I came with my eyes open. I saw the earth and water, the air and the sky. There were the clouds, the winds, the bright moon and stars at night, the solitary Sun by day. They moved above my head in silent majesty. The seasons

came and went with never varying regularity. About me I saw fish in the water, birds in the air, animals and men on dry land. Trees, shrubs, vines and grasses grew everywhere. Some men dwelt in homes with wife and children, some in monasteries. Some were priests, some soldiers, and some were laborers. I saw buildings for instruction, for worship, for government and for trade. I wondered what it all meant, what was expected of me and why I was here. I asked the school teacher of this visible world. He said it was a huge machine revolving round the flat earth. The blue sky was a disk in which were fixed the Sun, moon and stars. It was made out of nothing, a few thousand years ago, by God, in six days, and would soon be burned up and go back to nothing.

I asked the priest of myself and the invisible world. He said the invisible universe was something wholly separate from this visible world. It was divided into a heaven of joy, the abode of God, holy angels and saints, a hell of boiling sulphur where Satan, his devils and those who die in mortal sin were tortured forever. Between these was a place of pain called purgatory where those who had not been fully sanctified on earth would be purified and fitted for heaven. This visible universe was now full of devils led by Satan and angels led by Christ fighting for man. Christ would be victorious and Satan and his devils would be finally shut up forever in hell.

He said that I was born a child of Satan, fit only for hell. But by the magic of baptism he could form in me the image of God. Then by an incantation he could change bread and wine into the flesh and blood of God. This I could eat and drink and it would preserve my body and soul forever. After death, if I was free from all sin, I should go at once to heaven, if only venial sin remained, I should pass through the fires of purgatory before reaching heaven. From these he could release me for a stipulated sum by saying masses for my soul. At the end of this visible universe Christ would appear, unite the souls of the dead with their old bodies, change their corruptible bodies to bodies immortal, take the good to heaven and send the wicked to hell. The visible universe and purgatory should be burned up and heaven and hell would remain forever.

I asked the philosopher to explain the mystery of matter and spirit, for a theodicy which would explain the mystery of sin and everlasting pain. He said that the universe was a duality of matter and spirit. Between them there was no connection except in thought. Matter was under the law of cause and effect. Spirit was under no law. His theodicy was a predestined order which embraced both heaven and hell. This was the purpose of God at the outset. It was wise and good but inexplicable. Sin and endless pain were necessary to make God's universe complete.

I asked the king to tell me of the principles of government. He pointed to his sword. The strong rule and the weak submit.

I asked the trader of the laws of commerce. He said there were none except to buy as cheaply and sell as dear as you can. But trade was a mere venture a casting of dice, business men were adventurers.

I asked the religious people of the monastery for a system of moral and religious culture. They gave me one of fasting, toil and prayer by which all natural affections and instincts of my body were suppressed and nervous ecstasies awakened.

I asked the common people of their lot. They said it was inexpressibly hard. They had to support their families, their priests, religious beggars and bands of robbers. They were hampered by restrictions upon land and trade, the uncertainties of the weather, the disorders of society and their own ignorance. If they sowed they were not sure to reap, for robbers might come and steal and kill. If they did reap, the cruel exactions of priests and rulers kept them ever on the verge of famine. They counted themselves lucky if they got through the year alive. Famine, pestilence and murder were always threatening.

It was upon such a Europe I opened my eyes. I saw this Goliath of anarchy, an inflation of ignorance, superstition and greed. I took my sling and from the brook, five smooth stones, my five senses

and in the name of nature and nature's law went forth to meet him.

I am not the Christ. Of a world unseen I know nothing. I am Cæsar. My dominion is the world of my five senses. Of the order of a spiritual world apart from this universe I know nothing. What I see I know.

I pointed my telescope at the Sun and saw that it, not the earth, was the center of our universe. I saw a Cosmos centering round the Sun, of which this Planet was a part, and a new heaven and earth rose before my vision. This is my message.

The universe is one, in substance, form and power. It is of and through and by one Self-Existent Force, moving forever and ever according to one unchanging law of Evolution.

Force is the All in All. When It is motionless, if It ever be, It is invisible. When It moves, stardust, suns, stars, solar systems, planets peopled, appear as visible form of Itself. All things exist in It, come of It and subsist upon It. It is unintelligent and purposeless in its movement. It moves along the ways of an immutable order. In the way of its order is progress, outside that order is death. Of a spiritual universe apart from this with a heaven and hell I know nothing. Of the invisible spaces in it, I know only, that there exists an infinite ocean of ether in which all visible objects live, move and have their being. Of man, I know that he is a distinct species, one only in

type. Of law, I know that Nature's law is one for all and at its bar there is no respect of persons.

I make no object or law. I discover and proclaim. In my physics, astronomy, geology and chemistry, I have declared the unchanging order of Evolution in the mineral kingdom. In my biology, I have set forth that unchanging order in the vegetable and animal kingdom and for man as an individual. And now I come to man in society. His social organism is in no particular an exception to the law of evolution. It is evolved according to the laws of biology with as much certainty and regularity as a star out of stardust. In my business corporation I present or discover the social organism that is the natural evolution of human society for this age of the planet. I did not invent it. It grew out of modern conditions as naturally as an oak out of an acorn. In it the modern man must live if he is to progress and progress he must. I confess it is hard, unfeeling and in its demands contrary to christian feeling and reason. But for that I am not responsible. Nature is the same. Look at her workings in the sphere of living forms. Two things always appear connected with progress; first, Nature's unchanging order and second, the instinct for life in the creature. These are ever at war. Nature seems to be ever trying to kill her children in the interest of her order and her children are ever endeavoring to escape that order. Look at the rocks, in the meadow, the sea, air,

earth, human society, savage and civilized. It is ever and everywhere the same, Nature fighting to maintain her order and the creature struggling to live and escape. This may be cruel. But it is Nature's way of discipline, as any one can see. In it progress is made from protoplasm to man.

A natural social organism must be of the same character. It must be without feeling or reason. It must compel the individual to sacrifice his personal good to its order and life. So we must accept it. For who can fight against Nature? Beyond this, the business corporation was the growth from a necessity. I invented a machine by which the natural force of steam could be subdued to man's will. I offered it to the individual. It soon overmastered him. There was no social organism to utilize it. The church could not, the state would not. Nothing but a voluntary organization based upon money and through which fortunes could be made could meet the demand. It was a natural evolution out of modern industrial conditions. It was doing what Nature asks us to do to master her forces and make them add to our comfort.

Certainly it is not always happy in its methods. Its organizers are still governed by the old law of competition. That is the fault of man's will that fights against Nature's order. The corporation is working in the interest of social order against human will. It fights for man social as against

man individual. In the chaos of industrial individualism it has conquered a social footing. It stands by the Church and State. It has asserted its right to exist. It is not a nation yet. It is still an industrial army going forth to bring social order out of the industrial anarchy of our Western civilization. Already it has demonstrated the immense superiority of corporate industrialism over individual industrialism as a creator of wealth. Without it we should be compelled to give up steam and electricity as motor powers and go back to water, the horse and ox.

It proves its worth by its works. In it we have subdued steam and electricity to our will. Through it we are conquering the world. The ocean is no longer a divider of nations or a terror to man. Population has multiplied. The whole condition of society has been changed. Wealth has increased so that silver is no longer considered in the channels of trade above any other metal of commerce. The people who used to be on the verge of famine now feed upon the finest wheat. The people of Europe and America are better fed, clothed and sheltered than ever before and than any other people on the planet. With this improved economic condition have come larger liberty, more voice in government, healthier ways of living, better systems of physical and mental culture, and saner conceptions of Nature.

This has been its work thus far. It is yet in its infancy. All these wonders it has performed as a voluntary organization formed to make money, always at war with itself and kindred corporations. It has shown of what immense value it is to the race, even when set to make money for a class, and weighted down with the greed of the capitalist. Now it must advance to a higher and more humane stage of development. It has been an engine of war. It has conquered being, now it must have wellbeing. It must have a human soul breathed into its frame of steel and work not for a class but for all. It must be the State. It must be "of the people, by the people and for the people." It must be the social organism and perform the two natural functions of society, nutrition and reproduction. It must direct and control both the productive and reproductive forces of men. It must produce for all, every necessary of life, food, clothing and shelter. It must provide work and recreation. It must see that only healthy children are begotten, in number proportioned to the food supply. It must educate and assign to each his position in the social organism. It must be the whole mortal life of man. With his religion it will not concern itself, except to see that no immoral practices be permitted. All this it can do. It can be conducted as a municipality or State by a president and cabinet chosen by the people as easily as by a board of directors chosen by stockholders. It can serve all as well as a class.

This is its destiny. Already men are weary of competition, industrial anarchy and the rule of Gold, with its inevitable seasons of overproduction, panic, and depression. Corporations in the same business are voluntarily merging into trusts. Lines of railway are organized into systems, and asking permission to pool their interests. Everything betokens the near approach of the merging of all lines of production and distribution in one corporation. That one must be the State.

If the State does not assume it voluntarily, some one vast corporation under the control of a business Cæsar or Napoleon will crush the State aside and assume control of society. The safety of society demands that the people assume control of all the means of production and distribution. And, of course, when this is done, it must limit population. This is a necessary corollary to the other. The State cannot assume the responsibility of supplying the wants of the people and at the same time give them perfect liberty to beget as many children as they please. Population would soon outrun food supply and infanticide, foeticide and pestilence would put the limit that should be placed by wise foresight.

The State will then be conducted according to natural law upon sound business principles. We shall have no rich, no poor, all will be upon an industrial and social equality. We shall have no classes. Those who are most gifted by nature will be chosen for official management to conduct the

affairs of state. Industrial co-operation will take the place of competition. The wars of nations will be industrial wars and victory will come to those who follow Nature's law most closely. The greed for gold will cease. Riches will not be a mark of honor. To serve the State as manager or workmen will be the citizen's highest ambition and the only road to high station. The aim of the State will not be gold, but peace, plenty and health for all its people. Gold will cease to circulate as money except in international affairs. Paper promises will be the only medium of exchange. The individual struggle for existence will cease and only corporate war will be possible. The ideal kingdom of Nature will come. Her will will be done in society among men as it is in the heavens by the stars.

Still the individual will be compelled to sacrifice his reason to the social organism, but, for that sacrifice, the organism will supply all his bodily necessities, food, clothing, shelter, education and amusement. Still that conflict between Nature's order and the instinct of life in man, will continue. But man will be armed as never before for the conflict. Not until life ceases on the planet will that conflict cease. Man will ever fight for freedom from Nature's unreasonable demands. But he will fail. Nature's order must be obeyed. In his conflict he will at last cease to be. The earth will float, without inhabitant, in that ocean of ether,

bearing forever in her stony bosom the marks of that tremendous struggle in which she devoured her own children and left herself desolate.

I have brought intellectual order by my doctrine of the mechanical evolution of all things from self-existent force. I have demonstrated that the motive of this evolution is perpetual conflict between the order of Nature and the instinct for life in the creature. Now I will bring social order through my business corporation.

Social order must come. Anarchy must cease. It can never come until all the affairs of the State are conducted according to the immutable laws of Nature, by the people and for the people. I am the servant of Nature to see that it does come. However men may curse me for lack of feeling and appeal to sentiment and the instinct for liberty, they must accept me. Let it break up the family, crush parental feeling, harden men into machines, I do not regard consequences. Nature will be obeyed. My mission is to see that her order is established. I must do it, even if it be the order of death.

But it will not be the order of death. Men will accept me as King, not because they must, but because they see that I serve them as none other can. Behold with what grudging parsimony the Church rewards her ministers; in what comparative poverty the State keeps her magistrates, be they ever so faithful. Compare this with the magnificent

rewards I give my faithful Vanderbilts, Goulds, Rockefellars, Pullmans, and Rothschilds. They are now the kings of the earth, who yesterday were in poverty and obscurity. It was I who made them to sit above popes and emperors. Men will not forget this when I ask for universal dominion. The kingdom of natural law is at hand. Repent, submit and live in plenty, peace and social equality.

It is manifest that this man of science is no cheap demagogue, speaking sonorously of inalienable rights, of liberty, equality and fraternity, or, piously of the fatherhood of God and the brotherhood of man. He is not his own. In him is no pretence. We see at once exactly what he is and all that he is. He is a stern, honest man, who will not promise to do what he cannot fulfill. He does not pretend to know of a world unseen, or of a way of eternal salvation. He does know this world of sight. He knows what man needs now, and how to provide for that need. What he has done shows what he can do. Already he is the mightiest power in our civilization. The Church is a fossil, living in a glorious past of miracle and conquest. The State is an abstraction, made of paper and upheld by bayonets. The corporation is a living power. It is living in the present and doing the work of the present. It is the Man of Destiny. His titanic strength, his slow, easy movement, his certainty of footstep, his resistless honesty, his utter disregard for consequences, and his flexibility of organization

excite our admiration and make us wonder whether it would not be wise to submit to his will at once and end the conflict.

We see the majesty and clearness of his cosmic conception, as the embodiment of Force which unifies all in substance and space, and the ease with which his immutable law of Evolution harmonizes all in time. His conception of progress under strain and stress is so in consonance with our own experience and the progress of the race in historic time. Here is a universe, one in substance, form and power. We can see it slowly and majestically unfold from stardust to planet. We can watch the titanic struggle of the creature in the planet with the order of Nature, from protoplasm to man, and then on in society to the end of being in the planet. We can see the dead earth swinging silently in her orbit forever. We can see how exactly the business corporation fits into such a world, the natural evolution from such an order. We watch its rise, with its compact, commonsense organization, its flexible method, its sincerity of purpose, its capacity of indefinite expansion and dominion and its awful omnipotence of steam and electricity. We see it crushing out individual firms, rival corporations and growing into trusts. We watch it at last becoming the State. "I am the State." In it all the affairs of the individual are managed. He belongs to it body and soul. It relieves him from all responsibility, and supplies all his wants, of work and

amusement, of food, clothing and shelter. It regulates the relation of the sexes so as to properly limit population. In it are equality and peace. The struggle of the individual is ended. We recognize the change in man's ambition it would bring, how completely it would dethrone gold and greed, and enthrone man and Nature.

It is a wonderful conception of Nature and in Nature of a social organism of which it is a part. In the organism is man, a form of force, subsisting upon solar force in his food, at one with his organism and thus at one with Nature and self existent Force.

It does remind one of the Apostolic Parish after all. In both, there is that oneness of the individual with the source of being through the social organism and the visible universe, and that union is maintained through the fruits of the soil. In both is the assertion of absolute unity and order in the universe, which exists in all space and runs through all time. In both we have the valid promise of peace, plenty, social equality and universal dominion. In both there is that silent coming, a kingdom made without hands. The growth of the Parish into an organism, by the power of the Holy Ghost, that filled the ancient world and at last became the State, is exactly paralleled by the silent growth of the corporation in the modern world by the power of steam until now it is making ready to grasp the reins of government in wider dominion than the Catholic church ever attained.

I do not wonder that many good men see in it the very outcome of the gospel of Christ, and are ready to say, "Breathe into its nostrils of steel an altruistic spirit, bid it stand upon its feet, a man and reign." At once it is manifest that this is not some petty device to be managed by politicians in Congress assembled. It must rule or ruin. State interference it now endures, but this must pass. Any one can see that in a conflict with the State as now organized it will win. It has already won. It only waits to be crowned by popular assent.

But we must not be misled by the resemblances between it and the Parish to overlook the differences more profound. We pass by the fact that the corporation ignores the problem of personal immortality and treats man as an animal only, and that it has no place for family life, but is an order of individuals.

The fundamental difference is this: the corporation is a mechanism, the Parish, an organism. To the scientist God is force, his movement is evolution, his creations are machines. To faith, God is Father, his movement generation, his creations, children. The difference between science and faith is not as to the facts of the universe. They are the same to both, from self existent power to man. The interpretation is different. They are called by different names, Force and Father, Evolution and Generation.

Science sees perfect order in Nature, he calls it the order of a machine, of mechanical force. Faith sees the same order, but calls it the order of a holy Will.

Science sees disorder in this planet, sees man a savage at war with natural law and progressing or perishing in the conflict, and assumes that this disorder is of Nature and not of man, that man is by nature a savage and his progress is possible in no other way. So he copies Nature as he constructs his social machine. It is for savages, and must be made at war with his highest reason or he will not progress in it.

Faith sees the same disorder, "lightning and tempest, plague, pestilence and famine, battle and murder, sedition, privy conspiracy and rebellion, false doctrine, heresy and schism, envy, hatred, malice and all uncharitableness." She sees the same savage at war with the order of Nature and progressing or perishing in the struggle. But she is taught that the man became a savage by disobeying his nature and reason, and this stress now upon him is discipline, "for chastening," to redeem him, and teach him that "the way of the transgressor is hard." He is fed on husks and made to feed swine, that he may remember his Father's house and return. So the Parish is organized after the pattern of the Father's house and not like the field of swine. In it are the peaceful ways of love for those who are worthy. The rest are turned over to Cæsar who knows how to deal with savages.

True it is that some beings will not progress without the rod, but still "the rod is for the fool's back." The loving grow in an atmosphere of love, into more beautiful form than the savage ever attain under the club of fear. The redemption of a degenerate man is a discipline of mercy. It is not the same as the natural growth of the loving. But the present order of Nature in our planet is regenerative and temporary, it must not be taken for God's natural and eternal rule for man. "These light afflictions which are but for a moment lead to the far more exceeding and eternal weight of glory, while we look not at the things that are seen but the things that are not seen, for the things that are seen, (our present aerial environment), are temporary, but the things that are not seen, are eternal."

God has two methods of culture. Upon the loving and obedient He lays no strain or stress. They grow as the lilies. "They toil not neither do they spin. Yet Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass, will he not much more clothe you, oh ye of little faith?"

For the disobedient he has the forty years in the wilderness. There is strain and stress. There is incessant conflict between God's order and man's will. But the desert is not the natural way from Egypt to Canaan. It is the way for those who will not hear the voice of Joshua saying, "Let us go up

at once and possess the land for we are fully able to overcome it." Eleven days of obedience to God would have brought them to the land of milk and honey. It took forty years of scientific unbelief.

Loving submission to God's law for man in this life and serene faith in his law of salvation ends all conflict with Nature's stern order. The savage ceases at once to be a savage and finds in the way of faith, the way of joy, hope, life and endless progress.

To the scientist the struggle of man to escape from this present environment seems like madness and treason to Nature.

But to faith it is the call of God. The conflict is not hopeless. Nature is in league with him. She frowns upon him only when he seems to falter and lose heart. The Eternal Powers who live serene above the disorder of our aerial environment call upon him to fight, and assure him that in their name he shall overcome. To escape the servitude to the soil, the bondage to this mortal flesh, and the tyranny of death, is man's noblest endeavor. Of course science can know nothing of this, and in her social machine, she cannot recognize this man's highest, dearest hope. She wonders why he cannot be content with earthly peace, plenty and equality. She will give him bread enough and to spare, amuse him with all forms of earthly delights. But to him there comes a call out of the silent sky, he cannot and will not be driven or bribed to pass

unheeded by all the force or wealth of this world. One thing he will give up everything else to maintain, and that is, not even his home or nation, but the altar of his faith in the unseen and eternal.

If his body were a machine as science declares, there would be no hope of reconstruction. But an organism can be made to grow. into *we know not what*. The caterpillar's egg grows into a butterfly. The formless protoplasm may be made to assume any form. Out of the sea and from sea forms have grown the bird and man. What then can Nature not do for man? Into what form may not his marvelous body grow under a divine and heavenly nurture? If our little planet is but a huge engine, when once the fires go out, its wheels cease to revolve, its end is come. But if it be an organism, this passing away of water and air may be but a season of its growth, from a lower to a higher form of life.

Once, all may read, the surface was all water, the air was black with an oxide of carbon, no dry land appeared, no bird or beast or man could live. But all that passed and man appeared. *What shall be next?* The man of flesh will pass. The man of spirit will come. The earth will not be tenantless. She is no monster, feeding on her own offspring, she is a gracious mother. Her exhaustless bosom beats with love, and everlasting life.

Science is hopeless because it gropes in the dark, among the dead, and mistakes morbid anatomy for health.

Faith is hopeful, for she walks in the light in a universe of life, in which sin and death are only accidents. Life is ever creating new and higher dwellings for her abode, and peopling them with children adapted to the house. The best of man's world and man's life is still to come. This the corporation forgets and says, "Man lives by bread alone." In this is its tremendous mistake. It may fool and bribe some men, for a little time, into acceptance of its error. But it cannot fool all men for all time. At last, they will see the mistake, and weary of the bread that does not satisfy, weary of earth's toil and luxury, will turn their eyes toward that unseen land of their hope. They will sigh for "that bread which if a man eat he shall never hunger and never die."

The corporation is a marvel. The man of science is titanic and sincere. The earth can produce nothing superior. But it is not the Parish, nor is he the Christ. They are of heaven.

With all its resemblances and giving full credit to the corporation, for its simplicity, practicalness and power as a creator of plenty, peace and social equality, we shall not find in it, at its best estate, the last expression of the altruism of Jesus.

It is of man and the earth. The Parish is of God and heaven. It makes the individual, the Parish, the family the unit of society. It is a prison, Hades, for those who forget God. The Parish is a home, Paradise for those who have

faith in the Christ. It is of sight, the Parish of faith. It is man's conception of the universe and man, the Parish is God's conception. It is of Cæsar, the Parish is of Christ. It is mammon, the Parish is God.

It is easy to prophecy the outcome of the scientific social organism. Give it free course and it will bring social peace, order, equality and plenty beyond all our imaginings. At the first it will appear to be what the Roman empire was to its people, the eternal city, the very realization of the Kingdom of God. It will be the most splendid empire ever built by man upon earth. Beside its peace, luxury, freedom and dominion over the forces of Nature, Egypt, Babylon and Rome will appear as trifles. It will be what it professes to be a nation whose only law is the law of Nature for this present time. That will be its strength and weakness. "The strength of sin is the Law." Let him who reads understand.

Its inhabitants will boast of what they have done, and look back with contempt upon all the past ages of faith and hope. "Is not this great Babylon that I have built." Verily it is.

Then will come satiety with earthly luxury, and disorder. Men will demand a new impossible sensation to satisfy the longing for heaven. Then will follow stern law. The Church will be persecuted, her cult suppressed by force. Religious fanaticism and enthusiasm will take the place of serene faith

in God. The serious will turn for comfort to the stern, sad order of Ritualism, the giddy, to the lively excitement and disorder of Revivalism. The sensual will surrender themselves to the irregular indulgence of animal appetites and sexual passion. Woman and wine, those two, best gifts of God to man, which, in the Church, are made the emblems of purity and the instruments of salvation to body and soul, will become the emblems of impurity and ministers of corruption, disease and death.

The sternest tyranny will check but not stop the downward movement from civilization to barbarism and from barbarism to the savage state. At last the despotism will crumble, not so much from external pressure as from internal rottenness. Read it in the eighteenth Chapter of the Book of Revelation.

“Babylon is fallen, is fallen! Alas, alas, that great city, that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls. For in one hour so great riches is come to nought. And every shipmaster and all the company in ships and sailors and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, ‘What city is like unto this great city.’ And they cast dust on their heads and cried weeping and wailing, saying, ‘Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.’

“And the voice of harpers and musicians shall be heard at all no more in thee; and no craftsman of whatever craft shall be found any more in thee. And the voice of the bridegroom and of the bride shall be heard no more at all in thee. For thy merchants were the great men of the earth, for by thy inventions were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.”

From the ruins of this Babylon the people of God will go forth as of old to rebuild the Parish in Jerusalem, that city of Peace, and make ready the earth for the coming of the Christ.

“For he will come with power and great glory and all his holy angels with him, and reign King of kings and Lord of lords.” The earth will put on her wedding garment and make herself ready as a bride adorned for her husband, and the marriage of the Lamb shall come. “Glory shall fill the earth. Mercy and Truth will meet together. Righteousness and peace shall kiss each other. Truth shall spring up from the earth and righteousness shall come down from heaven. The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.”

We may misinterpret God's prophecies and misunderstand his ways of fulfilling them, but they will be fulfilled to those who wait, and hope and pray: “Thy kingdom come, Thy will be done on earth as it is in heaven.”

CHAPTER V.

The Monastic Ideal of Society.

We must now examine the reasons upon which Mr. Kidd bases his assertion that the modern social organism is the orderly and natural evolution from the Parish at Ephesus, the social Ideal of Jesus. Certainly this does not look like that. To the most casual observer it appears, that the Ephesian vine, intended to bear grapes, has brought forth wild grapes, if this physical corporation is its only fruit. But let us hear Mr. Kidd's argument. This is the natural and orderly evolution of that, because:—

1. He can trace its history to the Founder of Christianity.

2. It is an evolution from an altruistic ideal, by the power of religious sanctions.

3. It compels the individual to sacrifice his reason and instincts to perpetuate it.

4. Its demands are wholly extrarational, unreasonable.

5. It has grown according to Nature's laws of biology.

6. In it is incessant war, and its outcome is perpetual discord and death.

It is infinitely sad that we are compelled to admit that these assertions are true. But the Pope of Rome can say the same of the Roman Catholic church. Its founder was an Apostle. It is an evolution from an altruistic ideal of the loftiest character.

Its motive power is religious sanctions of the most awful nature.

It compels its members to sacrifice their highest present interests to perpetuate it.

Its demands are contrary to natural affection and reason. Its growth has been as regular as the growth of an oak. In its folds there is incessant war between man's reason and his faith.

Its future outlook reveals only incessant war, an everlasting division in the universe into a heaven of bliss and a hell of woe.

Are these valid reasons for admitting her claim to be the perfect realization of Christ's altruistic social Ideal?

Some of them are. Others are the reasons why the English people have ever been restless under her dominion. Its unreason, its tyranny, its disregard for the domestic affections, and its hopeless outlook provoked the Germanic peoples into that great revolt under Luther. Christendom had read the Greek New Testament and Latin translation of Erasmus. In it arose once more before the imagination the Ideal of the Parish at Ephesus. What they read there could not be reconciled with what they

saw at Rome. It needed but a man like Luther to lead and Europe was certain to follow. His appeal to the New Testament against the Roman church found a response in every part of Europe. Human nature, ever true to right and Western conscience made Christian by fifteen centuries of Parish culture, went with Luther in his contest. Our common instincts as well as our Christian reason told us that any social organism which demanded the suppression of reason and the sacrifice of the highest interests of the individual, could not be natural, could not be Christian. It might be an evolution from the Ideal of Jesus but it must be a perverted evolution. So the English people traced the history of the Latin church back to find when the perversion began. We came upon the majestic figure of Ambrose the Bishop of Milan, and his great disciple, the dialectic Augustine, Bishop of Hippo, the one, pure Roman will, the other, Roman intellect. In them we see the altruistic Ideal of Jesus Romanized. An entirely new order has set in. The Church is still the Body of Christ. In it is still the heart of Christ. But its will is the will of Cæsar and its mind is the mind of Augustine. The Roman Christian had won in the fight against the Roman Pagan, but in the conflict the purity and gentleness of his faith had suffered terrible loss. The Church was the State. It is still an organization of Parishes, but the Parish is not now the highest expression of the social life. The organism

that represents the new order is the Monastery. It is not an organism of families but an order of individuals. It has no life of its own. It is a parasite upon the Parish and drains its life from the family. It is self-supporting and is nourished upon the fruits of the soil. In it there is an attempt to retain the perfect ideal of the altruism of Jesus. "Go, sell all thou hast, give it to the poor, come and follow me and thou shalt have treasures in heaven." "Except a man forsake all that he hath he cannot be my disciple." These words of Jesus lie at the basis of it. Into it all that is considered holiest and purest flows. The best gifts of society are bestowed upon its members. In its culture is the only certainty of attaining an immediate resurrection. It is for the perfect: "If thou wilt be perfect," were the words of Jesus to the rich young man. "If thou wilt be perfect" were the words that made the monastery.

It is socialism, consistent and real. It is the mark of the mediæval period of our civilization as the Parish is of the primitive and the corporation of the modern.

It is the creation of a mind that interprets the universe as a duality. The Parish unifies society, because its author saw the universe as a unity of Spirit. In it all things are sacred. The corporation does the same, because its author sees the universe as a unity of material force. In it all things are secular. But the monastic mind divides

society into sacred and secular, because it sees the universe a duality of spirit and matter. The monastery was its sacred part, the Parish its secular.

For the origin of this conception in the church we must go to Egypt, the home of St. Anthony, the author of the monastic type of piety. In Alexandria the gospel was interpreted not after the Hebrew realism but Greek philosophy. "The Greeks seek after wisdom." But the Gospel appeals to faith. Faith sees God as an external Will, an objective Presence, unseen, yet revealing Himself in all objects of sense. But the intellect imagines Him as something, wholly apart from the objects of sense. He ceases to be a Cosmic Power and becomes a thought, a conception in the mind. So he appeared to the Christian teachers in Alexandria. Clement quotes Barnabas, approvingly, whom he says: "Wherefore in us, as in a temple, God truly dwells. But how? By the word of faith, by the calling of his promise, by the wisdom of his statutes, by the precepts of his doctrine." Of course then, God is not in the man who has never heard "the word of faith." He is in him after that not as a vital power but only as a thought, an idea. Man by birth has no connection with God, and of course his world of matter has none. God and his world is something wholly apart from man and his world. If God is to be brought into man and his world it must be by a miracle or a word of instruction. When he is brought nigh, he is seen or felt only in the soul.

So Augustine says:

“See what a space I have gone over in *my memory* seeking Thee, O Lord, and I have not found Thee *beyond or outside of it*. When I found Truth then found I my God, the Truth itself. *Since then I learned Thee, Thou residest in my memory*. In my memory Thou wert not until I learned Thee.” It is very manifest that it is only an idea of God, not God Himself that was in Augustine’s memory. It was this idea or conception of God that he worshipped, not God the objective Presence. Nor was there any God in him at all, until the word had been spoken to his memory.

Thus God is made a philosophical abstraction, a word, and intellectual apprehension of ideas takes the place of belief in objective powers. Two universes arise. The one appeals to sense, the other to the intellect. They are separate. The one is the real universe, the other an imaginary universe of thought. Man looks into his own soul, not out upon the vast works of God to see and commune with God. Introspective, solitary meditation takes the place of eating and drinking as a means of communion with God, and the saint becomes a solitary. He lives in his own thought and in his own cell. The objective world is as if it were not to him. His world is all within. So arises the monastery, where, in seclusion, the objective world shut out, the saint can commune with his own thoughts and believe that thus he is communing with God.

Its members were the religious, the rest of the church were the secular. They were the saints, the rest of the world were sinners. The world for which they were living was where God dwelt. This world was something wholly apart from God, and man by natural birth was a wholly godless thing. To bring God into the mind by a book, hold him there by meditation and reading was their only hope of heaven.

Without doubt at the outset they were the best people in Europe, even if their piety was self-conscious. The monastery stood for order and progress during the dark, turbulent ages, from Augustine to Luther. What the Parish could not do, because of the weakness of the flesh, and the violence and civil discord of the time, the monastery did. In it is preserved, in form, the perfect life of the Gospel. To it modern society owes everything, for that altruistic spirit that pervades it.

In a desert of war it was an oasis of peace. It had no sword, no weapon of carnal war. Its gate was ever open. In the midst of robbery and rapine it lived by patient toil. Its members cleared off forests, drained swamps, planted orchards and vineyard, spun and wove, and demonstrated to all men that there is more wealth to be acquired by patient tilling of the soil, than by brigandage and wars of conquest. This was not their purpose. They had no thought that in this way they were blessing posterity. But this is their chief benefit. In a time

of universal ignorance they preserved a taste for letters. They gave part of each day to study. They preserved and copied ancient manuscripts. When the world was full of violence they lived a gentle life. When men all about them were given to gluttony, drunkenness, sensuality and lawlessness, they lived according to the rules of celibacy, poverty and obedience to the order. When the ambitions of men were fixed upon earthly honor, wealth and wisdom, they set all their hopes on heaven. So the monastery stood for everything that is good, true, pure and orderly in that impure, lawless age.

They were the new legions of spiritual Rome in a time when the voice of the voluntary missionary and apostle was unheard. They made war upon the world, the flesh and the devil. Their conflict was not with men, but as of old with the powers of Nature and the heathen notions of God. Through them the nations of northern Europe were conquered for Christ. Augustine and his forty monks came over the channel to recover Saxon Britain and change savage Angles into angels. St. Patrick and his fellows came over from Gaul to drive the worship of the serpent from Erin. St. Columba erected Iona, that spiritual fortress from which St. Aiden came to complete the conquest of England. St. Boniface and St. Ansgar led their monastic hosts to the conquest of the Germans and Scandinavians, and planted the standard of the cross beneath

the rays of the Midnight Sun. It was a glorious war. Without sword or spear, the ideal of the Man of Peace who conquered the world by sacrifice was made the ideal of Europe. A civilization built for war and bloody conquest of men was changed into one of peaceful industry and the conquest of Nature.

They taught the people to clear forests, drain swamps, build houses and churches, plant orchards and vineyards, plow, sow and reap, spin and dye and weave, raise cattle and sheep, and obtain directly from Nature, with regularity and abundance, what could not be so obtained by robbery or war, or hunting and fishing.

Labor, learning and ascetic culture went with them everywhere, and took the place of war, ignorance and sensuality in the minds of men.

"Peace hath her victories no less renowned than war." This new spiritual Rome with her monastic legions carried her Empire far beyond the dominion of the warrior legions of Cæsar. In their self sacrifice is laid the solid foundation of modern Europe. Its peaceful industrialism, its literary character, its over eager longing for perfection, grow directly from the rule of labor, study and ascetic culture set forth by St. Benedict for his order of monks. They and not the Apostles of our Lord Jesus, are the real fathers of our modern scientific world.

What then was this social machine, so beneficent and baleful, so full of good and evil to mankind, that, with the same breath, the historian is compelled to bless and curse it?

The monastery is an order of individuals under the vows of celibacy, poverty, obedience and stability, who have abandoned the world of domestic love, and by ascetic practices, are crucifying the flesh and fitting themselves for immediate entrance to heaven. They support themselves by their own labor. Among them is absolute social unity, equality and fraternity. They share alike in food, clothing and shelter, exception being made for age, youth, and sickness. They have grades of office but no classes. They are ruled according to a fixed unchangeable law by a superior of their own choosing. He is an executive and judicial officer only, but decides no important matter without consulting all the brethren. They spend each day in labor, sleep and mental and religious culture. They care for the sick, give alms to the poor, extend hospitality to strangers, and send forth missionaries to convert the heathen. Their life is pure, orderly, and severely simple. In their dwelling is no luxurious furnishing. Their dress is comfortable and unattractive, and as scant as the climate will bear. Two meals are allowed daily consisting of two cooked dishes, to permit a choice of food, and a third of fruit or young vegetables is granted as an occasional addition. A pound of bread and a pint of wine is a part of the daily ration. Flesh is forbidden, but poultry, eggs and fish are left optional. Voluntary abstinence from wine is commended.

Their religious culture is for the purpose of imitating not the life of Christ but his death, and by his death, they do not mean his death to this world but his crucifixion. The crucifix on which is the image of the dead Christ is the peculiar emblem of their faith. They still observe the order of the Church year, and administer the sacraments of baptism and the Lord's supper. But this is not the distinctive feature of monastic culture. "To suffer in the flesh and thus cease from sin," "to die with Christ and rise with him," "to suffer with him and be glorified with him," to experience his passion and resurrection, had been the mystery in the culture of the Apostolic Parish. St. Paul said, "Henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus." "I always carry with me the dying of the Lord Jesus that the life also of Jesus might be made manifest in this mortal body." This mystery of "being crucified with Christ and still live," was realized by St. Paul. But by it he did not mean, the crucifixion of Jesus on the cross. That was the one thing to be avoided. To save all men from that Jesus permitted himself to be crucified. "He tasted death for every man," that we might be saved from its bitterness. This mystery of dying as Jesus died and live as he lives, the monastery still sought to practice. In their mind the death of Jesus was his crucifixion on Calvary. To imitate that death, they arranged a series of daily services, consisting of prayer, read-

ing Holy Scripture, the lives of the saints, and the Psalter. Three of these came in the night, and seven in the day. These seven were to follow the events of the day of our Lord's crucifixion, from daybreak to the hour when he was laid in the tomb. By the aid of a crucifix which they kept ever before their eyes, and these seven, daily services, they hoped to imitate him in his death and attain at once the forgiveness of sins, the resurrection of the flesh and the life everlasting. That was Christian perfection to them.

It was a magnificent attempt to preserve the Parish Ideal intact and accomplish in solitude, through a literary culture and fasting, what was no longer possible in domestic life. But the ideal of manhood had changed. The saint was not the Jesus of Galilee and the Mount of Transfiguration, but the Jesus, as they imagined him to be, as he stood before Pilate and on the cross, with bleeding brow, scarred hands, pierced side, careworn, sad, hopeless. Into that image the monastic culture brought its faithful disciple. At last when St. Francis could show the scars in his palm, as a result of vivid imagination, it was considered a triumph of sanctity and piety. He was certain to be canonized.

Such a system of culture is impossible in the home, where children must be begotten and reared. The home life and care are alien to it. Domestic joys will kill such spiritual transports. The monastery, shut off from all visible realities, when the

imagination can be free to fix itself upon the form of the dead Christ, is the only place for it. The monastic culture follows the new ideal of manhood, and the monastic order is the social machine naturally evolved out of such a culture. It still has the appearance of preserving the best part of the Parish. So it was believed to be doing.

Obedience, silence, humility, worship, study, work, celibacy, poverty and stability, the imitation of Christ in his death, all lie at the basis of this new organism. So they made saints. But behind it and the soil out of which it all grew are conceptions of God, the universe, man and his nature and destiny. These were put in form as a Theology by Augustine. The universe was two universes, a visible and an invisible, wholly separated from each other. The visible was material, the invisible, spiritual. The visible or this world, had the earth for its center. It consisted of the earth, sun, moon and stars. It was an evil world, ruled by a malignant spirit, a fallen archangel called Satan. Once it had been good, and man for whose benefit it had been created had been good also. But Satan made its man a devil, and his world a wilderness of woe. In man and his world there was nothing good. It and he were fit only for perdition.

The invisible universe was of two parts, a heaven of joy, where God, holy angels and saints lived, and an ocean of boiling sulphur, hell, where Satan, his devils and apostate men were forever in torture.

The visible universe had been made a few thousand years before, out of nothing, in six days. It would soon be burned up and go back to nothing. To escape from this evil world, to get beyond the rule of Satan and reach heaven was all of man's life. Failing this, his portion was the perpetual torments of hell. Fear drove him to accomplish this rescue from a rule so unreasonable and cruel, and a fate so unutterably horrible. The monastic system of culture was devised. Jesus had overcome Satan and escaped through a death and resurrection. By this culture they would crucify the body of sin, eradicate from it all physical appetites, affections and desires, and make it fit for heaven.

Conjugal, parental and filial love were of this evil world of Satan. They were evil, and the works that flowed from them were evil. The desire of property, the delights of the table, the physical comfort that comes from color and sweet harmonies, were of Satan. All these must be abandoned, and the desire for them suppressed. To yield to them was to sell the soul to the devil. All eyes were turned, not as with Abraham toward the birth of a son, but to a death that would give escape from this burning, sinful world. The tortures of the lost were ever before the mind, a spur to exertion, when the spirit grew faint.

It was the old notion that always arises in the mind of man when he begins to think about the world. It is a world of cold and heat, of earth-

quakes, tornadoes and floods. In human society are pestilence, famine, toil and war. Death by accident or violence or disease is ever imminent. Envy, hatred, malice, and all uncharitableness appear. Sensuality, drunkenness and gluttony abound. The only hope of escape is death. It appears to be essentially evil, its man as bad as itself, and its creator no better. Its physical order seems unreasonable and needlessly cruel, and its demands unjust. It seems ever at war with that which is best and highest in our own mind. It is not adapted to us at our best. We can easily imagine a far better world than this.

All this is intensified when society is going to pieces as it was in the time of Augustine. The very foundations of the universe seemed shaking as the Eternal City was falling into ruins. The order of the world seemed wholly evil, and man was as evil as it. To the noble spirit like that of Augustine, to fight for liberty and escape from this infernal order of Nature was man's highest duty.

But this was the difficulty. How could Almighty God be justified in making such a universe. Dualism is the only escape. Two universes, one bad, the other good must be the result. We cannot lay the blame on God. It is the work of an evil spirit, a rebel against God. But then what must we do with him? We can burn up the evil universe. But we cannot so easily dispose of an evil archangel and evil men. We must provide an

everlasting prison for them. So a hell grows up in the invisible universe apart from heaven.

That is the natural history of that Theological Dualism which begins in the rebellion of an archangel in heaven, and ends in a final division of the universe into a heaven of joy and a hell of pain.

It finds man in historic time in this little planet struggling to bring the aerial forces into subjection to his will and failing. It is a battle with the invisible powers of the air, spirits. In it there is pain. But it is only temporary. It is a sign that man has outgrown his aqueous environment and must have a better. The aqueous era will pass, and man will survive in a new environment and as a higher form of being.

But the conflict will continue until the end of this age, of the planet's life. The end will be attended with physical changes in the earth itself, but only such as have attended the passing of one era to a higher before. "The heavens of air will pass away with a great noise and the elements shall melt with fervent heat," and out of the apparent ruin a new and higher heaven and earth will appear, "a new heaven and new earth."

But now the heaven of air is a scene of wild disorder. It seems to obey no rule and man unable to rule it, becomes bitter and hateful. It is not a pleasant world. Nor is man a pleasant creature. But it and he as we now see them will soon pass away, and a new world and a new man of the type of Jesus will appear.

The world, the man and the fight, as such an historic struggle, and with such an outcome, presents no special difficulty. His continuance, in his wicked ways, is a sign of God's clemency. He permits him to go on in his wickedness, in hope, that sorrow may at last bring him to a better mind. But man will succeed in his endeavor and perpetual order will be restored. He will at last secure such absolute dominion over all the aerial forces as to make them minister to his comfort and peace.

The difficulty appears so soon as we lift this struggle out of the historical into the imaginary, out of the planet into the whole universe, out of this stage of the planet's growth into eternity. Then we find the disorder universal and the pain everlasting. It is over all space and through all time. How can such a universe be the creation of a wise, good, omnipotent God? If he were good he would not have created it. If he were omnipotent he would not let it continue forever. To save the rectitude of God, a malignant Satan is invented, on whom the blame is laid.

It is a pleasing fiction. Disorder and oppression are in the kingdom. "The King can do no wrong." Lay the blame upon the prime minister. Do not ask why the good king permits such a minister to oppress his subjects, for then you must admit that he is weak or wicked. This is especially fatal in a metaphysical universe where the oppression, pain and discord are universal and everlasting.

In it there is no escape. God must be weak or wicked.

In his physical universe, the evolutionist rejects the minister and lays the blame on God, or Nature. He escapes the difficulty by killing off all the creatures in the universe. That ends the pain and discord and still retains the order and omnipotence of Nature.

But Augustine would admit neither. God was both right and almighty. To harmonize the omnipotence and love of God with his creation of a universe that ends in final disunion, was the attempt of all the schoolmen from Augustine to Jonathan Edwards. Of course it is quite impossible. No word jugglery can ever make two and two five, black white, or an everlasting hell of torture, a mark of divine goodness. But such was the conception of the universe and man that dominated all minds during the monastic period.

It was a visible universe ruled by a malignant spirit from which God was wholly separated. Its inhabitant man was by nature, evil, incapable of any good, from whom God had wholly separated himself. It was made of nothing in six days and would soon be burned up and go back to nothing. Apart from it was an invisible universe, heaven and hell. Man is by nature immortal, doomed to hell. Human history is the *Paradise Lost* of Milton. The outcome of all is a heaven of perpetual joy and a hell of ceaseless torment. To unite all this in one

universe and make it the work of one God, Augustine devised his Predestined Order. In it we see all things moving from God to the end. There is the rebellion of the archangel, hell, the creation and fall of man, the advent and struggle of Christ, the salvation of the elect, the final extinction of the world, and the division of the universe. This was God's purpose at the outset. It is all his work. In it is no chance, no freedom of the creature. The outcome reflects marvellous wisdom, mercy, power and love. It is unutterably horrible, yet in it is some hope. There is a heaven of peace. God still is good and omnipotent. There is a way to heaven. It does not leave man so utterly hopeless as modern evolution. The order of the visible universe only is bad. Its ruler only is malignant and its order only cruel.

Now to connect these two universes, so wholly separated, the magical system of culture, called sacramental grace was invented. By its incantations, God was brought again into the human soul, and into bread and wine and so the elect souls who feed upon the consecrated food are reconciled to an offended God and fitted for heaven. So the new order is complete. It is the form of the apostolic doctrine, fellowship, breaking of bread and prayers seen through the eyes of Augustine. It is mediæval, the half-way house between the Parish and the corporation, between the gospel of Jesus and the teaching of modern science.

In the gospel God is all good. In theology God is half good. In science God is all bad.

In the Parish all have hope. In the monastery the chosen ones have hope. In the corporation hope is gone.

In the Parish communion with God is easy, orderly, natural, and open to all. In the monastery it is difficult, magical and open only to the few. In the corporation it is impossible. It is without God and hope.

Here then in the Romanized church, properly called the Roman Catholic, we find that perversion of the Parish Ideal which has resulted in the corporation. Augustine, the gigantic dialectician, is the "Jereboam who made Israel to sin."

Henceforth the world is not one, a world of order and love, but two, heaven and hell in perpetual war. God is no longer Father, but Sovereign. Man is not a child of a Father, disobedient but still a child, but a malignant subject of an infinite tyrant, by nature fit for the tortures of hell. The perfect man is no longer the Jesus of Galilee, the incarnation of joy, sweetness and light, of faith hope and charity, but an emaciated ascetic, the incarnation of sadness, darkness and sternness, of doubt, despair and tears, to whom human joy is sin, to be atoned for by toil and ascetic practices, or punished by the tortures of hell.

Henceforth we shall see the crucifix with its dead Christ upon the banner of the faithful. The

Man of Sorrows and the Mater Dolorosa will exclude from the imagination the Jesus of Cana and the mother of Bethlehem. Henceforth the social organism will be an order of monks under vows of poverty, celibacy and obedience and its ascetic culture of labor, study, rest and its literary culture of reading, song and prayer.

The second coming of Christ to establish his glorious kingdom is not now a hope, but a dread; not a day of vindication but *Dies Irae*, of judgment and punishment. The longest future outlook sees no peace, no unity but everlasting sin, disorder and pain.

The Eucharist, that joyful feast of charity, is now a repetition of the scene on Calvary, a dreadful sacrifice, too awful to be approached except on bended knee. Its mystery is no longer left to appeal to the faith of the loving heart. It is laid bare to the prying intellect of the proud in the absurd theory of transubstantiation.

Henceforth baptism is not the act of dying in mind to this aqueous environment and rising to the new life of the age to come, it is a magical incantation, by which a new nature is given to the child of Satan. The father ceases to be a priest in his own house, and the family table a domestic eucharist. The visible universe no longer manifests to the eyes of the faithful the wisdom and love of God, but the work of a malignant spirit. Fear is in the seat of Hope and Hate on the throne of Love.

The Bible, that simple history of man's heroic yet pitiful struggle with the powers of the air, for a few thousand years in our little planet, is exaggerated into a history of the universe. New and horrid meanings are put into old Christian words, God, man, world, flesh, death, heaven, hell, angel, spirit, devil, Christ and Satan. Heaven and hell are detached from the planet and located *nowhere* in space. Hades, the world beneath the air, in which we now live, is turned into a subterranean abode ruled by a fallen archangel. The grave, into which mortal bodies fall and burn again to dust, is changed into an ocean of boiling sulphur where devils and lost souls suffer forever. The word age is changed into eternity. The transformation of the planet is the extinction of the visible universe and the glorious age to come is eternity.

The conflict of the church with the powers of the air and the heathen, is lifted out of the planet and becomes the conflict between Christ and his angels against Satan and his devils.

Speculation takes the place of observation. Unreality usurps the place of reality. Nothing orderly is of God. The unusual alone are signs of his presence. The barbaric imagination is set free to fill space and time with worlds, beings and things of its own creation. Its success produces a metaphysical science of God, his universe, man and his destiny, the most horrible, grotesque and fantastic, the brain of man ever devised.

One can hardly conceive how wildly grotesque and horribly fantastic, that mediæval universe was. Some notion is given by a reading of Dante and Milton in the light of our new astronomy. Here we have it in its noblest forms, molded in an orderly imagination. In the popular mind, the world was full of impossible devils, witches, fairies, hobgoblins, angels, and spirits of evil. The magical alone was divine. Disorder revealed the presence of God. The grotesque and horrible received most praise. He who could imagine the most impossible things was counted wisest. Adulation and fulsome flattery of God passed for worship. The vain exaggerations which men used in flattering God were only surpassed by their vainer words they used to slander themselves.

The regular duties of domestic life, the patient sacrifices of parents who toil for their children, the homely joys of family love were despised. Marriage and home were for the world's people. The religious, the perfect sought the monastery. In its unnatural solitude and unreasonable asceticism man was doing that alone which was pleasing to God. To pray often, long and with intense feeling, to fast to the verge of starvation, to expose the person to cold and heat, to wear uncomfortable garments and torture the flesh made a man a saint.

The result was enevitable. Evil was called good and good evil, and corruption of morals came to the monastery. The fairly reasonable rules of St. Ben-

edict were not sufficient. So arose those orders of wandering beggars called mendicant friars, poor brothers, which became the scourge of Europe and provoked the terrible irony of Erasmus. As the centuries moved on, the ideal man of the world became a knight errant, that is, a wandering warrior, and the ideal saint was the preaching friar, that is, a wandering religious beggar. The day of judgment had come. The Court of Rome and the Monastic Orders were so unspeakably corrupt in morals and mind, that reform was hopeless. It needed the pen of Erasmus, that loyal son of the church and the acutest observer of the age, to portray it. But nothing but a fire from heaven could purify it.

Yet the organism is the Church of Christ. In it are the sacraments, the holy scriptures, the traditions, the apostolical succession. But, as I have said, it is Cæsar's conception of the Church not Christ's. In the struggle for existence with warring sects it had survived. It was the fittest. But in the struggle "the kingdom of heaven had suffered violence and the violent had taken it by force." The eagle had beaten the dove, the wolf had fed upon the lamb, and in the eating had become half lamb, half wolf.

It is the Roman empire in spiritual form, and in the fullness of time its head will be apotheosized and made Pontifex Maximus. Its universe, its heaven, its hell, its God, its man, its social organism

are not of St. Peter but of Cæsar. Henceforth its evolution will be mechanical, not living. At its best it is the Roman attempt to realize the kingdom of God. It is accurate in form, and it is magnificent in execution as all things Roman are. It is stern, militant, terrible and barbarous as Cæsar was. It did a marvellous work for Europe as did the Roman empire. It unified the half savage peoples from Sicily to the North Cape and from Scotland to the borders of Russia in one vast spiritual Commonwealth under the name of Jesus Christ. In its heart it meant to be loyal to Christ, to build him an house worthy of his abiding. So far as it remained faithful to its Parish ideal it was Christian, and for that God has preserved it to this day. In its parish life still nestled the dove of domestic love and quietly laid her young, unseen and unnoted, except by that God of love, who passes by the proud and hateful, and regards the meek and lowly. It was still as always the corner stone of Zion. It knew not that it was the Savior of society and without it Europe would be without inhabitant. Half ashamed of its own offspring, it hastened to offer them to the monastery and so the monasteries, like the perforated vessels of the daughters of Danaë in Tartarus, were ever full but ever to be filled. That, under the shadow of its awful tyranny, the Parish, with its homes, survived is the best that can be said of the mediæval church. But that it failed to realize the social

organism of Jesus, is as certain as it is lamentable. It is finished. Its head is infallible, God on earth. It stands like a pyramid, a relic of the past, the most stupendous monument of Roman genius. It cannot be ignored or despised. It can have no power of blessing except to shelter weak souls from the keener cold of Atheism. It has power of infinite evil. It can curse as none other can. It can forget nothing and will learn nothing. It is Cæsar risen from the dead, to contend by argument and guile for the dominion he failed to secure by force of arms and open war.

The Roman empire was not a nation, it was a military camp. This new Rome is not a church, it is a military order. In the old the citizen was of less consequence than the soldier. In the new the father is of less consequence than the monk. In both he is a necessity for without him the empire will cease, but a necessity to be tolerated and despised. In both, domestic affection goes for nothing. It is tolerated, for without it women would not marry and beget soldiers and monks. In neither is there pity for human weakness. It is infinitely pitiful to see how ruthlessly Cæsar tears the husband from his family that his legions may be filled. It is just as pitiful to see Hildebrand compelling the Parish priest to give up wife and children to maintain the order of celibate clergy.

It is unutterably sad to watch the Roman matron offering sacrifices to her *Bona Dea*, in hope, that,

from her sense of motherhood, she may give the sympathy withheld by the male gods of Rome. It is just as sad to witness the Italian mother of a later day crying to the gentle Virgin Mother for sympathy impossible to obtain from her stern and dreadful son.

The civil officer is servant to the military in the empire, the secular clergy, of the regulars in the church. The camp is the sign of the one, the monastery, of the other. The Pretorian Guard in the empire will have its counterpart in the Order of Jesus in the Church. The one will make and unmake emperors, the other will make and unmake popes.

There it stands upon the seven hills, the lordliest figure ever seen on earth, the Satan of Milton, the Death and Egypt of the Apocalypse. Europe is beneath his feet. Not the barbaric, military Europe of his childhood. Not the peaceful Parish Europe it would have been had he been faithful to his Parish Ideal. Monastic Europe, sad, superstitious, ignorant, half barbaric, famine threatened, pestilence breeding.

The Europe of the schoolmen, of gorgeous palaces, cathedrals that stand like unsung harmonies in marble, lifting forever their hands as if in prayer to heaven. The Europe of the Crusades, of Angelo and Raphaël and Dante. The Europe of wild dreams, of romantic adventure. The Europe so full of life that soon it will burst its iron cage and range the planet to bless and curse. The Europe

that has in it a future so glorious and sad, so great and so vile, that angels smile and weep as they look upon it.

In his mind still sound sweet memories of those old Parish days of loving fellowship. Then he was one with God, and mother Nature smiled upon him smiles of love. She folded him to her great heart and nourished him from her exhaustless bosom. She sang him holy songs of home and heaven. She told him he was, of all her sons, her beauty and her pride, most like the one Great Father of All. He should grow to mighty manhood, gentle, wise and good, and then the earth from pole to pole, should be his own, his kingdom, one, vast brotherhood of love and peace. He should command the clouds and they should drop their showers as he listed. He should speak to the winds and they should blow as he directed. He should ask the lightning and it would be his servant. He should have all things beneath his feet. War and famine and pestilence should be to him matters of history only. Even death should slink away at his coming and hide in the jungles and caves of unbelief. But those old days were gone. The heavens were black with frowns. God's face was hid. Satan faced him from sea, air, earth and sky. Even bounteous mother earth's soft bosom had grown hard. Her paps were dry. Her breath bred pestilence and plague.

The grace of innocence, the careless liberty of faith, the buoyant step of hope had left him. On his brow sat care and pride, doubt and stern resolve. Magnificent, and every inch a king but not a king to love. Strong still but not the tireless strength of truth, only the strenuous strength of will. All his vast hopes and dreams of youth must end in this. Here was his wide and turbulent domain. It was to be Paradise. It was Hell. He must rule, yet he was growing weary of conflict and longed for rest. To that lost Paradise he might return at once. But his pride forbade. He was right. The God of Nature was a tyrant, Satan. His order was unjust. Against that cruel order he had fought and partly lost. But in the conflict he was always right, not the malignant ruler of the world. Now to yield he must confess himself a sinner, his tyrant right, come down from his throne and sue for mercy. No not for him or such as he could there be joy in that lost Parish Paradise. Go back and bow before the unjust and envious God? No, the Parish with its gentle, simple ways might be good enough for the weak, who had no spirit, no power to rule. But for such as he, better to reign in hell and in hell he would remain. Here he would have his palaces and lofty cathedrals. Here he would have wealth and honor. Here he would be king of kings.

“ What though the field be lost,
All is not lost, the unconquerable will
And courage never to submit or yield,
And what is else, not to be overcome.
That glory never shall his wrath or might
Extort from me.
So spoke the apostate angel though in pain
Vaunting aloud, but racked with deep despair.”

But let us not mistake. This lordly Satan of the seven hills is no malignant fiend. He is a misguided man, majestic in his might. In his bosom beats a human heart and in that heart is all of human love. None is more indulgent to those who submit to his will. None more remorseless in his hate to those who refuse. In his vast brain their dwells a matchless spirit. Wise is he in teaching and in centuries of experience. In his nerve a will of adamant. Still there is none like him in all the earth. A son of God, the Christ “ But O how fallen. How changed,” from him, who in Galilee and on the Mount of Transfiguration, clothed with transcendent brightness, did outshine angels in glory. Fit now no more to rule the gentle souls in the old Parish Paradise. But fittest still to rule in monastic Europe, the turbulent hell.

This is no fancy picture Milton paints. It is true to life. We see in it the very image of the man of Rome as he assumes dominion of the earth, with memories of long past glories in his mind.

“ Is this the region, this the soil, the clime
That we must change for heaven, this the mournful gloom
For that celestial light?
Farewell happy fields
Where joy forever dwells. Hail horrors, hail
Infernal world and thou profoundest hell
Receive thy new possessor, One who brings
A mind not to be changed by time or place,
The mind is its own place and in itself
Can make a heaven of hell a hell of heaven.
To reign is worth ambition though in hell,
Better to reign in hell than serve in heaven.”

There is no doubt that the sympathy of the great Puritan Poet is with Satan and not with the God of the predestined order of John Calvin. Nor can we read the poem or the history in the light of Evolution without like sympathy. His was a fight for freedom from the strain and war of an unjust and unreasonable law and tyrant. With him go human reason and human instinct. Into his mind Nature had put an Altruistic Ideal and compelled him by the awful sanctions of religion to realize it. Then as he sought to do it she turned upon him in cruel wrath. But he was Roman, in pride and spirit. In spite of Nature's cruel order he progressed. He is the hero not Christ in the *Paradise Lost* of Evolution as well as of Monasticism and Puritanism. Only in Evolution there is no Paradise lost but a Paradise evolved and monastic Europe is that Paradise. No one can read the history of that titanic struggle with Roman Paganism, German barbarism, and Greek sensualism without the con-

sciousness that he is a hero of a splendid tragedy. But he is not *the* hero. The hero is still not Cæsar but the modest man of Galilee. It was he not Cæsar "who lifted empires off their hinges, turned the tide of centuries and still governs the ages." His gentleness made Cæsar great, and would have made him greater had that Roman pride been wholly subdued.

With all his faults the earth has never seen his equal, a heart of a man, the will of a barbarian and the mind of a fallen angel. To be historically accurate, we see in him the mind of the Greek, the will of the Roman and the heart of the Hebrew.

Despite his majesty of mind, his omnipotence of will, and his deep sympathy for man the world will not accept him as the Christ. He climbed to power, but not without violence. He sits upon the throne of Christ and rules his church but not without guile. His dominion will last for centuries yet. His work is not nearly done. But he will perish at last when He shall appear whose right it is to reign and who rules without violence and in whose mouth is no guile. After Evolution has run its splendid course and failed, he will rise again like Egypt under the Ptolemies, after Babylon had perished. "But the last enemy that shall be destroyed is Death." He is Death. In that sentence he must read his doom. "And Death and Hades were cast into the Lake of Fire. This is the second death. And I saw a new heaven and a new earth."

“Wherefore hear the word of the Lord, ye scornful men that rule this people in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge and under falsehood have we hid ourselves: Therefore, thus saith the Lord God your covenant with death shall be disannuled and your agreement with hell shall not stand. For the bed is shorter than that a man can stretch himself on it and the covering narrower than he can wrap himself in it.”

It must be so. Between the mediæval monastery and the family, there can never be peace. It must be war, and the family will conquer. The stars in their courses fight with it. The Parish is now apparently crushed, the father, humiliated. It is only for a season. The Parish is unperishable. The monastery is temporary.

CHAPTER VI.

The Monastic Parish.

The monastic Christian reached the zenith of his power and the limit of his usefulness as a leader of Europe in Innocent III. "Order reigned in Warsaw." His day was done. The long, dark night had come. He set himself as watchman of that night. He watches still. His bold, defiant sincerity has given place to craft and deceit, the weapons of the weak and old. He began to build a kingdom of heaven. He succeeded in building a new kind of a kingdom of this world. To him had been given no easy task, to keep intact the lofty altruistic Ideal of Jesus through that awful thousand years of violence. In form he had preserved it, if not in fact and power. He purposed to keep it in fact. Arianism, which separates God wholly from man even in thought, he had rejected. Pelagianism, which puts man in the place of God, he had refused. That God was all and in all, and that man was in vital communion with him was the pole star of his voyage. To hold fast to these, he accepted the horrible predestined order of Augustine, and the magical theory of transubstantiation. These

two facts he took with him to hell. God is all in all and man is in vital communion with him through visible objects. These two facts are the essential facts of the universe. By the power of that faith he had done more for Europe than all other powers combined, and ruled the most splendid spiritual empire ever reared on earth.

But he had been true to the Ideal only in form. His Theology and his cult were only "the form of godliness without the power." Unwittingly, in practice, he had done what his theory condemned, separated the nature of man wholly from God and put the priest in the place of God.

So came that tremendous revolt of the Christian conscience and domestic affections of the Germanic peoples under Luther. The cry of the poor that the door of heaven was shut to them because they had no money to buy the mass arose all over Christendom. The cry of woman to the Blessed Virgin for children to satisfy her love was not in vain.

Luther's voice called the world to arms. They rose to fight for the right to commune with God, without money and to beget children without a sense of shame. It was the old battle for the altar and fireside. It was a blind but awful assertion of man that he has a Father in heaven and has a right to become a father on earth. His reason and faith told him the first and his physical instincts told him the second. They told him more. They said that his church must bring him into direct communion

with his Father in heaven and his home must give him liberty to exercise his sense of fatherhood in joy and peace. At the bottom it was the fight between the home and the monastery. But in it was no purpose to abandon the Church or her conceptions of duty. All admitted that marriage was not so divine a sacrament as the Lord's Supper, and that the estate of marriage was not the highest estate of man. All admitted that the spiritual body that was sought by ascetic culture was far higher than the child sought in wedlock. But all were compelled to admit that the practical outcome of the monastic life was infinitely worse than the outcome of the home. The monastic culture as practiced did not make men even chaste or sober or unworldly. For purity of life the world looked not to nuns but to wives. For temperance, sobriety and honesty, the fathers were by all confessed to be superior to the monks. If the monk and nun would be true to their vows, and if their ascetic culture would bring them to the real image of Christ all the laity would confess them to be of "the perfect," and would give them the honor their sanctity deserved. But when they saw the monastery turned into a brothel, its table, the scene of drunken revelry, its vows of celibacy, poverty and obedience, a cloak to cover unmentionable vices, its sanctity, a hypocritical pretence, at once arose the question, "Is not the whole system a fraud?" Why shall chaste wives and mothers be placed lower in

the favor of God than unchaste nuns? Why shall sober, industrious fathers be ranked lower than drunken beggars who call themselves religious?

If the home is actually developing purer, soberer and better men and women than the monastery, why look upon marriage as a less honorable estate than celibacy?

Then arose a demand for a rearrangement of society, which would give the father his true position. The question again was a social one, and all eyes were turned toward the Apostolic Parish as the answer. But it is much easier to find fault with what we have than to realize what we dream. Society building is easy on paper, but society building in practice is the work of God only. We can choose the form, He will make it. In the New Testament it was easy to read of a social life in which man's whole life was free in its development. In the Parish at Ephesus, his domestic affections, his social instincts and his religious hope were all permitted full liberty. Reason, feeling and will all went together. But in monastic society it was not so. In the home there was no religious hope, and in the monastery the domestic affections led to irregular indulgence. It was easy to forget the faults of men, and lay all the blame of this disorder upon the Church. Those who think a social Organism is a machine to be manufactured like a locomotive or a mechanical evolution according to fixed laws of Biology are wholly out of place in

such a crisis. The first, because he expects to change everything in a week, by an act of the will, the second, because he has no faith that anything can be changed.

When the vine is dying, there is need of most patient care in the husbandman. But unfortunately when this social vine of apostolic planting was covered with the blight of Augustinian theology and the vermin of monasticism, no husbandman was at hand to deal gently with it and restore it to healthy growth again. Erasmus pleaded for patience, but his voice was unheard in the babel of voices. The monastic party would admit no fatal sickness, the reforming party saw only the vermin. The one said, "This monastic church is the natural evolution of the Apostolic Parish. It is still holy and Catholic." The other said, "In theology it may be apostolic, but in social form it certainly is not. The Parish Ideal must be restored." John Calvin, that titanic Celt, with his scientific French intellect, would mend everything in French fashion by a stroke of the pen. He set forth the Parish Ideal with crystal clearness in his system of Presbyterianism. But in his mind it was coupled, not with apostolic conceptions of the universe or the primitive Parish culture, but with the Augustinian conceptions of God's predestined purpose, and a poor adaptation of monastic culture. The living universe of Augustine was rationalized and made a paper universe. The separation of domestic and monastic

culture, which, the commonest of common sense, had made a necessity, was no longer necessary in Calvin's paper church. A man must marry, and yet submit to the ascetic culture of a monk.

Between his paper god and his paper man there was no connection, not even the magical connection of the mass. If God came to the soul of man his coming was wholly irregular. No one could predict the how or when or where. "The Holy Spirit worketh when, where and how he will," was a cardinal doctrine in this new universe. Without his coming, man must suffer the tortures of an endless hell, yet he was absolutely incapable of doing anything to bring him near.

His system of culture centers about a sermon, which endeavors hopelessly to reconcile the goodness of God with the endless hell. In it is still the Lord's Supper and baptism but stript of all instrumental value. In it is much praying, study, singing and fasting. It is monasticism rationalized. John Calvin attempted to do the impossible, to reconcile the Augustinian conception of God and his universe, with human reason and observation, and to unite the ascetic culture of the monastery with a Parish of families. Of course it is a stupendous failure. Nothing can make the monastic culture fit family life, for they are opposites, and no one but a fool or a sophist would ever try it. The Presbyterian people have been struggling to free themselves from the Monastic Parish ever since.

Notwithstanding all these drawbacks, all that is of permanent value in the Swiss Republic, Holland and Scotch character, is a direct result of adherence to the Parish Ideal.

The fathers of New England had the Apostolic Parish wholly in mind when they came to the wilderness to establish anew the Primitive Church in its congregational simplicity. We can watch it growing on the banks of the Charles, the Connecticut and Quinnipiac. There is the meeting house. The self supporting families are clustered about, each, under its own vine and fig tree. There are the fruits of the soil to nourish, but no longer as a means of communion with God. There are the presbyters and deacons chosen by the congregation, but now ordained also by the congregation. There is the bread and wine on the table, but now only to remind them of a death that occurred long centuries ago on Calvary. They eat and drink that the image of that man of sorrows may appear to them, and that they, as the monks of old, may grow into the likeness of his crucifixion.

There is no crucifix to help them, as of old, and in that they are the poorer.

There is no order of the Christian year to regulate, no days, to commemorate the birth, death, resurrection and ascension of the man of Galilee. The monastic culture has almost wholly displaced the Parish system. It is not a culture in which the whole man, body, soul and spirit grows like the

lily, to the full grown man. It is a culture of the intellect and will, literary, gloomy and stern. In their minds it is coupled also with Calvin's horrid conceptions of the universe and man. Of course this will spoil their magnificent endeavor. It is not out of such infernal conceptions that an Apostolic Parish grows.

They are well meaning and heroic but they cannot do the impossible. We watch them sweat and tug under their weary load. They fast and pray, they argue, philosophize and reason. They quarrel and repent. They try an emotional revivalism and a semi-sacramentalism, but all to no purpose. They will not give up their Parish Ideal, and the monastic devil will not let go of them. Even Jonathan Edwards, the last of the schoolmen, cannot reconcile a monastic culture with an Apostolic Parish, or Calvin's universe with human reason or observation. So they fought on, but they stuck to their home and Parish. The old theology might go, their ascetic culture become more human, but the Parish remained. From it has grown everything of permanent value in American institutions and character. The New England town is a secular Parish. It is a community of self-supporting families. In it is universal suffrage. The poor are its care.

The independence, self reliance and freedom, so dominant in American manhood, is of the Parish. The assertion that each man is a king and priest of

God, universal in American thought, is of the Parish. All that is best comes from it. All that is weak, its one sidedness, sharp intellectualism, ignorance of human nature, intolerance, narrowness, restlessness and morbidness, comes from its ascetic culture, unhappily grafted upon the New England Parish.

Against this monastic culture the descendent of the Puritan and Pilgrim has ever been and still is at war.

In instinct and ideal it was thoroughly at one with the Apostolic Parish, but in theology and culture we see the same old monastic tyrant, stripped of all humanity. He is more stern, more unreasonable, more cruel. Still he crushes man's highest interests by the most monstrous religious sanctions to preserve an absurd and impossible standard of duty. In Protestantism as in the old church it is ever at war with what is best in society. Cromwell smote it, when he sent his unreasonable Parliament packing, with the angry words, "The State must have being before it can have well being."

It still abides, a thorn in the flesh of Anglo Saxon peoples, as the Nonconformist conscience, sharp, censorious, critical and utterly impracticable. It demands results without causes, perfection among imperfect men. It is over righteous, the party of Little England, yet lusting for power and dominion as anxiously as the veriest Jingo. It is a survival of monasticism, still at war with human nature.

A Parish is a perfect social organism in which living men are grown unto the stature of Jesus Christ.

A monastery is a perfect social machine in which monks of the image of the dead Christ are manufactured.

But a Monastic Parish is only a social monster,

“ A woman to the waist and fair
But ending foul in many a scaly fold
Voluminous and vast, a serpent
Armed with mortal sting.”

called conscience.

Its legitimate child is a smiling hypocrite, full of flattery of God and slander of man.

Its natural child is the tall, gaunt, nasal-toned, good-natured, shrewd, suspicious, inquisitive Yankee, called Brother Jonathan, so unlike his bluff, hale, hearty, beef-eating father John Bull.

Sad-faced he is and thoughtful, full of inventions. He would be happy but his monastic conscience forbids. He would be loving but his distrust of all things restrains. He would be hopeful but he sees the rainy day. He longs to kiss his wife and babes but his monkish prudery stops him. In his heart is all that is good in human nature, but his stoical spirit makes him afraid to show it. His aspirations are lofty. In theory his hopes are all in heaven. In practice his works are sordid and his hopes, all in his bank account. He ever talks of ease and peace but ceases not to toil and worry.

He is the Parish and monastery, the father and monk in one body. In him the highest Christian ideal and domestic love are struggling beneath an artificial religious culture.

As we should expect, it was in his restless, money-making brain that the Joint Stock Corporation first took shape. At its birth, like Abraham at the birth of Isaac, he rejoiced. It is after his image, at once so powerful for good yet so inhuman; the embodiment of toil and the creator of ease.

A curious mixture is this Brother Jonathan. One day you think him a saint, the next you are certain he is a devil. He gives his life-blood to free the negro from slavery, while he is perfecting a new and infinitely more cruel servitude for himself and all mankind. He is horribly shocked at the Mormon for having two wives at the same time, both of which he provides for, but arranges a system of divorce which gives himself two wives, only one of which lives in his own house. He will tell you how his fathers fought that the cup might be given to the laity, while he passes a law prohibiting the cup to everybody. No one is more ready to criticise the works of others, yet no one is so incapable of constructing as he. He wishes to be kind to his children and fit them for the duties of life. He however passes by the obvious duties of nutrition and reproduction and teaches them grammar, algebra, books, alphabets, and never thinks that this literary culture unfits boys for hard work, and

women for the duties of child-bearing. Celibacy he abhors in the Roman church, yet his own community is full of compulsory celibates, old maids, and bachelors.

In theory he says God is absolute sovereign, in practice his state is godless. He says the Bible is an infallible rule of faith and practice, yet it is the one book he absolutely excludes from his public schools. He asserts that religion should guide and control in all affairs, yet is proud to say that in his social organism Church and State are absolutely separated. Everything he does shows his divided nature, his monastic culture and his Parish conscience.

At his best he is not Cæsar, that full orb'd man of the world, of the hour and destiny, who sees obvious conditions and builds empires out of existing materials, because no better can be found. He is Brutus, the honest fanatic, who cannot see that the Republic is dead, but can stab Cæsar the savior of society, and then stoically and sadly perish in the social ruin his honest madness has precipitated, believing himself a martyr to liberty. In this decline he will turn demagogue like Antony, and make political capital out of dead Cæsar's bloody robe. At the worst he is Cassius, full of envy, hatred, malice and all uncharitableness, yet still pass as the patriot.

But the day of the Monastic Parish is ended. It will still linger in our civilization as a survival. It

is but a shadow of its former self when it ruled Scotland with its iron hand and terrorized New England. In Congregationalism we can see its evolution most perfectly. Presbyterianism will follow in the same path.

It split in two. The Parish half became the Town and State, and is now on the way to the Corporation. The monastic part, became a religious club, whose culture is Bible study and a literary and musical entertainment. Its theology also divided. The human part softened into a philosophy of free will under Arminius, became æsthetic and evaporated in the Transcendentalism of Emerson, or emotional and ran wild in the Revivalism of Whitfield and Wesley. The other or diviner part hardened into philosophical necessity under Edwards, became rationalistic and developed that hopeless individualism of modern society. It broke out in Spiritualism, Mormonism and all other isms that fancy can create. It is now reappearing in the form of mechanical evolution, as set forth by Professor Drummond and Dr. Lyman Abbott.

Its culture also divided into the intellectual culture of our public school system, and the physical gymnastics of modern athletics. It will finally assume a purely industrial form to fit men for the work of the corporation.

As a religion it has already passed the second stage of decline and is now in the last or emotional stage. It appeals no more to the eye or faith of

man, nor to his reason and intellect. Its appeal is now to his feeling.

Its latest phase is a movement among the young, called The Young People's Society of Christian Endeavor. It is an emotional movement similar to the Children's Crusade in the mediæval church, and will share a like fate. It indicates, as did that, that the life of the Monastic Parish is nearly spent. Its men are leaving it and finding mental rest in the results of science, and occupation in the corporation. The hope of heaven is fading from the imagination, and the hopes of wealth and power in this world are taking full possession. The next step must bring universal skepticism, and then the physical religion of evolution.

There is still immense religious activity but it is the activity of nervous excitement and restlessness. Repose is clean gone from the Monastic Parish churches. Its activity is well characterized by that prophet of wrath, Thomas Carlisle.

"That intellect do march in double quick time is very desirable, nevertheless why should she turn round at every stride and cry, See you what a stride I have taken! Such a marching of intellect is distinctly of the spavined kind; what the jockeys call 'all action and no go.' Or at best, if we examine well, it is the marching of that gouty patient whom his doctors had clapt on a metal floor artificially heated to the searing point so that he was obliged to march, and march he did,—*no whither.*"

In all its assemblies, the ancient god of silence is absent. They seem to think that they shall be heard for their much speaking.

There is even now a tendency to revert to the monastic type entirely, in what are called Institutional churches and college settlements.

But the day of the Monastic Parish is past. It will live on as the Samaritan schism lived. But salvation is not with it. It worships it knows not what. The old Roman church knows still what it worships. Its object of adoration appeals to the eye. But the object of worship in the Monastic Parish, is only a mental conception fed by meditation.

It should never have been born. It was conceived in intellectual pride, born of unholy passion, nurtured in prejudice and nourished upon sophistries. It never was a living organism, and had no vital union with God. It was and is a purely literary church, founded on a book, and subsisting upon books. Take away its books and it ceases to be. When Jesus founded his Church, "He took the loaf and the cup, and said, 'Take eat and drink, in remembrance of me.'" That Church was living. Take away its loaf and cup, and it dies. But when that angel of literature founded her church she took a book and gave it to Augustine saying, "Take, read," and reading and meditating on words took the place of eating and drinking and feeding on Christ.

The Monastic Parish with its endless stream of talk and song is the last result. Again I quote Carlisle: "Religion is conscious of itself, listens to itself, it becomes less and less creative, vital, more and more mechanical. The Christian religion of late ages has been continually dissipating itself into metaphysics, and threatens now to disappear as some rivers do in deserts of barren sand."

The religion of letters and words has run its course. There must be a return to the Spiritual realities of the Apostolic Parish, or this new Samaritanism will go back to the Egypt of Roman Ritualism. or be carried away into the Assyrian captivity of mechanical evolution. It has attained neither the home or church for which it contended in the sixteenth century, because it sought it not by faith but by intellectual research. Instead of the peace, order and unity of the Apostolic church it has ended in mental unrest, disorder and endless division. Some are looking longingly toward Egypt. Some still hope for the Parish church. But the vast majority of the people who have been influenced by Calvinism are ready to welcome the Assyrian. So it comes,

" A shape

If shape it may be called that shape has none.
Distinguishable in member joint or limb,
Or substance might be called that shadow seems,
For each seems either. Black it stands as night,
Fierce as ten furies, terrible as hell,
And shakes a dreadful dart. What seems his head,
The likeness of a kingly crown has on."

The Protestant world hears its voice. Its name is Evolution.

“ Back to thy punishment false fugitive.
And to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart
Strange horrors seize thee and pangs unfelt before.”

I tell you that Nature is cruel, her immutable order for man is unreasonable. Her natural condition is war, her highest creatures, by nature, savages, her future, perpetual discord, her outcome, death. The only way to escape her incessant strife is to accept my social despotism and once more reign in hell.

There is no mistaking the voice of this scientific Cæsar. His words may be the words of Christ but the voice is Roman.

It is a new messenger of evil sent to turn away the hearts of fathers from their children and fix the disobedient in the ways of the unjust. It is the old monastic devil risen from hell to still make war on man and God, and fix his rule of incessant toil on all mankind. Here he is in his true form, stripped of all disguise. He has given up his long prayers, his fasting, his excessive sense of sin, his pretence of loyalty to Christ and his hope of heaven. He is as impudent as he was cringing. He is no sinner now. Nature is wrong, not he, if there be any wrong. His eyes are bleared as of old. He does not see Nature as she is, the incar-

nation of love, life, endless hope and joy. He sees Nature through his own evil imagination. He speaks as an honest observer, but his words betray prejudice and an evil eye. He cannot see man as he really is by nature, a child of love yet frail. He must seek for him in rock and cave, jungle and desert. He passes by the innocent, happy, peaceful, loving babe that sleeps in his own cradle, to see human nature in its vilest most degenerate forms. When he finds him, ferocious, carnivorous, savage, he cries, see Nature's child, and in him see the image of his Father. Her order is cruel, her child a savage. It is the old under a new name, Predestination, Reprobation, Total Depravity, any one can recognize these old theological devils in new dress. There is no mistaking his social machine the corporation. It is the monastery in new form. In it are the same loneliness, isolation, sadness and toil. Only now, in it, is no light of heavenly hope. No longing for a vision of the King in his beauty, no anticipation that in the way of toil and sorrow is the way to a better land. Alas, if St. Benedict should rise from his grave and see this unholy child of his monastery, he would heave a sigh that would shake the planet.

It is not man's fault, says Mr. Kidd, that incessant war must be his lot. Nature made him so. Nature is unreasonable, but what of that? "Shall the clay say to the potter why hast thou made me so?" Facts are facts. Obey and toil. So thought St.

Anthony. The world is wholly evil, man a devil, so he fled to the desert to exorcise the devil, and escape from the accursed world.

So said St. Benedict. The world is given to Satan. Man is by nature evil. Every expression of physical affection is an impulse of the evil one. He organized his monastery, that by toil, study, prayer, fasting, the evil in man might be eradicated. There is no other life for the man who believes that the universe is founded in unreason, and that its natural order demands the constant sacrifice of highest present good, that man is a savage by nature, who must be scourged into obedience and order. The monastery or the corporation must come out of such conceptions.

It is pitiful to see, Mr. Kidd stating such doctrine, yet shrinking back from the conclusion. There we have the healthy, English instincts at war with a half Romanized intellect. Carl Marx is wholly Romanized. He is Cæsar as Cæsar and not as Christ. He is as consistent as Mr. Kidd is inconsistent.

Accept the theory of evolution as Mr. Kidd frankly does, and social despotism follows as certainly as the tide follows the Moon.

Nature is essentially cruel, her laws of biology inherently alien to human reason, her demands destructive of highest personal interest, how can man be made to obey except by force?

A free social organism grew around the altruistic cross of Christ, but it grew because in the heart of the apostle was the conception that Nature is Love, her order, reason; her ways, ways of life, in line with man's highest present and eternal good. In it he was at one with Nature and Nature's God and in "that peace that passeth understanding." Its motive was hope. Its guide was reason. Its environment was charity. It was free and natural, because it carried with it man's instinct and reason.

Erect that same altruistic Ideal in a cruel universe, under a reign of unreason, and ask men to be true to it, at once there is rebellion. The ideal and the universe are at war. The standard of duty is impossible. God's demands cannot be obeyed. Then comes the lash of Pharaoh, the fear of an endless hell, the club of the policeman.

Herein lies the secret of Roman tyranny. Jesus and Gregory VII. held up the same ideal of duty. Forsake thy wife and child, thy property and thine own life, follow me and thou shalt have treasures in heaven. Lose thy life for my sake and find it. But in the mouth of Jesus, these are words of hope, a call to a higher life, a superhuman. In the mouth of Gregory they are words of despair, a call to a lower life, an inhuman. The one knows he can fulfill his promise, and give power to attain the ideal, and therefore is gentle and persuasive. The other knows he cannot and so is stern and commanding. The gentle Christ could not interfere

with man's free choice but holds before his eyes the reward of perpetual life in heaven. The stern Gregory, regardless of all human right, paints before the terrified imagination the picture of an old Roman hell of everlasting torture. The organism of Christ is free, that of Gregory is a despotism.

John Calvin and Karl Marx follow in the footsteps of Gregory. They retain the ideal of Jesus, then say, accept my theological or social despotism or into a theological or social hell you shall ever go. Make thy stint of brick, and find thine own straw. Attain the ideal of Jesus but get the power to do it yourself. That is the voice of Cæsar. With Jesus it is different. "Tarry at Jerusalem and ye shall receive power, then go, preach the gospel."

To St. Paul the altruism of Jesus was a call to life. "I am crucified with Christ, yet I live." But to the modern evolutionist that same altruism is a call to suicide.

"O may I join the choir invisible,
Of those immortal dead who live again in lives made better by
their presence."

To such ethereal souls, even the hope of heaven seems very selfish. An altruism that does not compel a man to sacrifice all present good, with no hope of future compensation is quite vulgar. Their super-ethereal righteousness must have no vulgar utilitarianism in it. So soon as righteousness leads to the highest present and eternal good of the

individual it becomes "essentially immoral." And this they call the altruism of Jesus! So, they say, it keeps us ever at war with the order of Nature, and must end in death.

But Mr. Kidd sees a different outcome. "Ye shall not surely die," even if you do accept the evolutionary theory.

Be true to your altruistic ideal, let evolution take its course and it will bring you to the Canaan of perfect liberty and equality of social opportunity. But let us beware of this Greek, who can make evil good, by a stroke of his pen.

His theory is Augustinian. It leads to social despotism as naturally and certainly as harvest follows seedtime. Of that there can be no question.

But still the question must be answered. Admit, it is Augustinian, and the outcome is dark. Is it not true? Is it not based upon accurate observation of the facts of Nature and is it not the true interpretation of Nature? Here is the crux. If Augustine is right, we must submit, and into his hell we must go.

But it is absolutely and entirely false. It is based upon an entirely false reading of Nature's hieroglyphics as Augustine's universe was, upon a false reading of the words of Holy Scripture.

Nature is Love. The universe is one eternal harmony of Love. Its Law is love. Its immutable Order is peace. The little discord in its music is of man's making. It is but an episode in the transi-

tion from one era of the planet's life to a higher. Soon it will cease. Harmony will be restored. The Prince of Peace is already on the throne. "His ways are ways of pleasantness and all his paths are peace." "Come unto me ye that labor, and I will give you rest. My yoke is easy and my burden is light." The seeming cruelty of Nature's working is really a sign of mercy. "He wills not that any should perish but that all may turn unto him and live." "Whom the Lord loveth he chasteneth." It is for chastening that ye suffer. "God dealeth with you as with sons." Obedience to Nature's reasonable demands preserves to man every interest, personal and social, present in himself, future in his posterity, for time and eternity. "All things work together for good to them that love God, to them who are called according to his purpose." "The very hairs of your head are all numbered. Not a sparrow falls to the ground without your Father." Man's present duty and interest are in absolute unity with his future duty and interest. There is not one being or thing in all Nature from one end to the other but is an exhibition of divine wisdom and love.

Man is not a savage by nature as any father can testify. "God made man upright, but he has sought out many inventions," and one of his most infernal inventions is this Augustinian theory of evolution which slanders man. Savages are made, not born. They are degenerate men. Nature's

creatures are all at first gentle, herbivorous. They become fierce, carnivorous and then for a time rule the gentle ones by terror. But in the struggle for existence, the lamb outlives the lion, the cow still browses in peace long after the growl of the bear is unheard. The dove still cooes his songs of love long after the hawk and eagle have screamed their last death cry. The gentle, meek and loving men outlast the barbarous and savage. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." These are the facts that Nature tells us on every page of her long story. This is the one eternal lesson of history. He who turns savage and takes the sword, inevitably perishes. The shepherd displaces the hunter, the farmer takes the place of the shepherd. The warrior goes down before the coming of the monk, and the monk gives way to the father.

Nature everywhere is eternally working toward love and peace. Order is her first law. Chaos is temporary. Law runs through and through all her wide domain, in space and time. These are the facts any one can see if he will come out of his monastic cell and look about him, upon this great, wide, glorious universe. If observation of men tells anything, it tells that man as the healthy babe is gentle, loving and trustful. He becomes savage only under false nurture, the injustice of his fellows, and disobedience to his own divine nature.

It is not the voice of Christ that says sacrifice present highest good for future. He says, sacrifice that which is of least value in you to that which is of highest. Live ever at your best. "Lose thy life and find it;" not lose thy life that some one else may find it. "Mortify the doings of the body that you may live." His altruism is the highest utilitarianism. It in no case ends in suicide. It does not bring its faithful ones to "that choir invisible" of Nirvana, but "to the general assembly and church of the first born, whose names are written in heaven, to the innumerable company of angels, to God the judge of all, to the spirits of just men made perfect and to Jesus, the mediator of the new covenant." In every particular this Roman conception is false. It reads the Book of Revelation and of Nature through its own warlike, barbarous spirit and makes God an Almighty barbarian, and his universe an enlarged Roman empire.

We give it full credit for its tremendous assertion that the universe is one, is ruled by one Almighty Power, according to an unchanging Law. We give it all praise for clubbing unruly, barbarous men and minds into some sort of obedience to law. That is its mission. So it wrought in the political Roman, Great Julius, the theological Romans, Augustine and Calvin, the ecclesiastical Roman Gregory VII., the philosophical Romans, Edwards and Compt, the emotional Romans, Wesley and Booth. So now still works this Social Roman Karl

Marx. He is the man of the hour, and of Destiny. They come not of themselves. They always arise in seasons of social or mental disorder to save the world from anarchy and universal skepticism. This is such an age. The Roman man is here also. We recognize his mission. "If thou doest well fear him not, but if ill, he beareth not the sword in vain."

Now if he would only confine his work to barbarous men and minds, who need such rule, we should not object. But this he will not do. He must assert that this Almighty Power is Hate, all his creatures by nature savage, his unchanging law unreason, perpetual discord our normal state, the universe inherently bad, and its outcome incessant hopeless toil or torture. It is time to call a halt. This is blasphemy of God, and slander of man. This is the stupendous lie that he must have us accept as truth, that we may be content under his unholy rule.

Whether it come in the name of Christ through Augustine and Calvin, or in the name of Science through Compt, Darwin or Marx, it is a lie, the creation of a barbaric imagination, that reads its own evil will into the Bible and Nature. It is fit only for savages. He who is a savage let him behold his King, and submit or perish. The Assyrian is at the gate of Samaria. Resistance is foolish. We may still flee to monastic Egypt, or go back to the old way of Moses. The Prophet

says, "Stand still and see the salvation of God. In rest and quietness is your safety and strength." The Parish church still opens its wide arms of peace. The family is still "the corner stone in our Zion." He who believeth in it will not make haste to go to Egypt or Babylon. After Egypt with its monastery is forgotten, and Babylon with its corporation, a place for owls and bats, the Parish of families will abide in its natural strength.

CHAPTER VII.

The Parish in England.

Calvinism in all its phases and in all its branches is in no sense a reformation of the Catholic Church. It is an intellectual revolution. It is a complete separation from the parent vine. In it, the historic continuity is severed, and the life of the Apostolic vine no longer flows. Its evolution must be wholly apart from the One, Holy, Catholic Church. Like all purely literary or intellectual movements, it is apart even from the true physical growth of the race, as Mr. Kidd has so clearly proved. The Catholic Church does not begin with an alphabet, or a book, or a system of literary culture. It begins with a babe, a man, a spoken word, a supper of bread and wine. Out of these it grew. Its literary development is unessential to its life. Its deep life is wholly apart from its books or literature. They are only an incidental part of its machinery. The farmer can grow wheat with or without a book on the nature and culture of wheat. The Church can grow men with or without her books, that tell how she does it. So long as she actually does her work her literature is of little consequence to her. But

when she forgets her secret, then there is again a deep study of her books to recover the lost secret. Out of this study comes the literary church, based on books. But to such a church the secret is never revealed. It is ever explaining, learning, trying to tell how it ought to be done, but never coming to the knowledge of the truth. Its theologies and systems of literary culture have their day, and cease to be. The race goes on in the ways of life wholly apart from it.

When Calvinism went out from the Roman Catholic church it took the worst features of that church with it, namely, her Augustinian Theology, and the literary culture of the monastery. In the old Parish church the Lord's supper, now a mass, remained the central act of worship. In the monastic Parish of Calvin the sermon, reading and chant of the monastery were chief. This has been developed in the monastic Parish while the sacramental culture has fallen more and more out of view. Between it and the apostolic Parish is a gap as wide as that which separates an artificial rose from the flower that blushes and fades in the garden. It must end where all artificial mechanisms end, in dust. It may be mended, patched, repainted but it is only a machine at last. "There is hope of a tree, if it be cut down, that it will sprout again," that by the power of water it will again bring forth boughs and fruits. But a machine breaks and rots to dust. It is not. It may be a

social machine or a locomotive, made of the steel of Augustinianism and the wood, hay and stubble of monastic study, song and prayer, or of the oak and iron of the forest and mine, a like fate awaits it. "Dust thou art and unto dust shalt thou return." This is the fate of all intellectual and literary movements, be they religious or scientific. They are altogether human. We expect much from them, but are always disappointed. The reform of Calvin, as a church reform, was an absolute failure.

Lutheranism partook more of the nature of a reform. But it was national rather than ecclesiastical of the physical rather than the spirit. The Germanic domestic affection was its chief impulse, Luther's marriage its chief epoch. It had more of nature and nature's life in it than had Calvinism.

In its culture the Supper that feeds the soul, had a larger place. But in its Augustinianism it was almost as intellectual as Calvinism. Even its Parish Sacrament is a mass rather than a Supper and sermon and song are too prominent. In it was too much surgery and not enough nursing of the sick patient.

This is as we ought to have expected. The faith that converted the Germans and Scandinavians was not the pure faith of the Apostles but the impure faith of the monastic church. The German and Scandinavian churches did not send historic roots down into the Parish soil of the first three centuries of our era, before Augustine and Benedict were

born. Their growth was from the Latin church already Romanized. In the nature of the case a reformed church in Germany would be either a reformed Roman church, or a church reconstructed according to Luther's conceptions of what the Apostolic church should be. These conceptions he obtained by a study of the New Testament and the church Fathers. But he could see the early church only through the eyes of Augustine's theology. The Lutheran churches all bear the marks of the mechanic. Consubstantiation is only less absurd than Transubstantiation. It explains nothing, settles nothing, but disturbs faith.

As a race movement under the impulse of domestic love it was living and permanent, but as a church movement it was intellectual, rigid, dogmatical, literary, and will run out. There is no Catholic spirit in Lutheranism. It is of a race. It has not even given unity to the German race. It is divisive rather than unifying. It has had no part in the consolidation of the German empire. Its base is the Bible. Its formative principle is individual interpretation of that Bible. It is held together by an Augustinian Creed. The outcome is mental anarchy. Observation destroys its creed. Biblical criticism shakes its base. It falls an easy prey to Ritualism and Revivalism. In the end it will be found that the domestic instincts and intellectual elements in it will altogether super-

cede its faith, and it will follow Calvinism into the Assyrian captivity of mechanical evolution.

In France the old Gallican Church might have reasserted itself and restored the Catholic Church to something of its primitive character. If nothing had come in to divert the attention of the French people from that one purpose this would probably have been the result and the future of France would have been altogether different. But two things did enter in to thwart a true reform; the monastic Parish of Calvin, and the ambition of her kings. The one appealed to intellectual pride, the other to national glory. To these the French people are peculiarly susceptible. It has been their ambition to shine in letters and as a nation. But their nation is not, as in England, Germany and Russia, a natural outcome of domestic love. It is scientific, mechanical and becomes a tyranny. The home is not the greatest organism in it. It easily runs toward scientific communism. Its progress, in the nature of the case, is not a gradual growth but a series of catastrophes. The machine is too tyrannical and the people smash it and construct another, always very symmetrical, too symmetrical to be natural. It is the symmetry of a bronze statue not a living man.

"Now," said the First Consul of France as he assumed the reins of government, "Now we must rebuild and we must build solidly." So he built as Angelo would build St. Peter's. Wonderful! the

world cried. Wonderful! It is almost as natural as Nature herself! But that fatal *almost*. Nature will have none of our almos^ts in her social organisms. They must be altogether of Nature. Otherwise she will crumble them in the sand. The world always expects much from these beautiful French machines and is disappointed. Her attempts to build up a colonial empire has always been a failure because she is too intellectual and not sufficiently natural in her conceptions of human nature and his social organism. She will make human nature grow her way, and, as her way is not Nature's way, human nature goes on growing Nature's way and smashes her machine. For this cause her national development could not satisfy her social needs as in Germany. There was nothing left her but to accept the monastic church of Rome or the monastic Parish of Calvin, or to permit the old Gallican Parish to grow naturally once more. The last her national spirit made impossible. And, as between the Church of Rome and of Calvin, the Roman is by far the better social organism, France did wisely in accepting the former. Its iron despotism is her only national safety. If it goes, France will become as Poland, or a scientific commune.

In Austria the reform spirit was perverted by an appeal to the sword. War is always fatal to faith. "The blood of the martyr is the seed of the Church." In Spain the fierce religious fanaticism that drove the Moor and Jew from the Peninsula,

still abode in strength. It was alien to Church reform except along monastic lines. Italy was Roman of course. It would naturally still live in the house of its own building. The reform spirit in the Roman Church could at best proclaim a truce between the monastery and the Parish and bring the monastery back to something of its old time purity and order.

This was done at the Council of Trent. The worst features of Augustinianism were quietly abandoned. The Apostle's Creed, the Ten Commandments, the Seven Sacraments of Baptism, the Lord's Supper, Confirmation, Penance, Holy Orders, Matrimony and Extreme Unction, and the Lord's Prayer, were made the basis of the social organism. But they were interpreted to suit the monastic, not the apostolic mind.

The Parish was permitted to exist under the government of a celibate priest appointed by the Bishop, but the Parish spirit ceased to rule in her councils. She was no longer held together by that vast predestined order of Augustine. She asserted the freedom of man. Her inconsistent theology was her social salvation. She became more and more indulgent toward the morally weak but more stern and unyielding toward those who violated her ritual law. It was no mortal sin for man to steal or commit fornication or even murder, but it was a mortal sin for him to be absent from mass on Sunday, or from the confessional at least once a year.

Loyalty to her henceforth meant loyalty to her ceremonial not her moral law. We must not suppose however that her moral teaching was not of the highest and completest sort. The Catechism of the Council of Trent is still the best and completest exposition of the Ten Commandments ever printed.

It was this Council that created the Roman Catholic Church as a distinct social organism and gave it its final form. The Vatican Council only put the capstone upon the edifice already built.

It is a dualism, half Parish, half monastery. These are separate. The Parish is for the imperfect, the monastery for the perfect. In its culture saints are still made, or it is hoped they will be made. Its universe is also a dualism, material and spiritual. The material is the visible universe of science, the spiritual, the invisible universe of Augustine. In it are Heaven, Purgatory and Hell.

Its culture is magical, a ritualism of words and genuflections. Its hope is, that, at last, the visible universe will be destroyed and heaven and hell remain forever.

It is, in form, an exact reproduction of the Apostolic doctrine, fellowship, breaking of bread and prayers, but, as I have said, it is not of Jesus but Cæsar, not of St. Peter but Augustine. The infallible Pope gives it the unity that Augustine's God gave to his dual universe. The monastery is its Paradise, the Parish its Purgatory and the outside world its Hell. Over all is the Pope or God. But

also like Augustine's universe its Heaven is its most hopeless part and its Purgatory is not so good as its Hell the kingdom of Satan.

In its Parish still abides its strength. Its sacrament of marriage, not of mass, gives it immortality. Let it give up marriage and Parish, and very soon its mass and monastery will pass away. But in its tremendous assertion that the independent home is the only basis of an earthly state is a power that will make men endure its spiritual tyranny and magical incantation for centuries to come. In her monastic mind she can easily sympathize with the theory of mechanical evolution. And in time she will make it her theory to account for the visible universe. But her invisible, spiritual universe with its God and Satan, its heaven and hell, its angels and devils can never be brought into evolution. It lies outside of the domain of all observation and experiment. It has no connection with anything that can, by any human means, be the object of human knowledge. It is an imaginary thing. It never had and never can have an existence except in the religious imagination. But so long as it remains there the theory of scientific evolution cannot disturb the faith of the devout Romanist. He will hold the two universes in his mind, the universe of science and of theology, of observation and imagination, of reality and of fancy. He will go to mass as usual. No literary criticism or scientific observation can move him. All the movement of

modern Europe is something wholly apart from his faith and after it has run its course, as an intellectual and social movement, the Roman church will still abide, continued as an organism by her sacrament of marriage in the Parish, and secure in her faith by her imaginary spiritual universe and magical rites of salvation. She can be reformed down to those outlines given her at the Council of Trent. Beyond that she cannot go and still remain a church. Calvin and Luther tried to go beyond that. The reform of the one has already spent its life, and as an organism will cease to be, the other hastens to be absorbed into the state and it too will be lost to history. As an intellectual conception of the Gospel Ideal, the Roman Church is perfect. But because it is only an intellectual conception, it too must finally pass away. It has ceased to be one, holy, or catholic and time will show that it is not eternal. Human reason has rejected it and no social organism can be catholic that cannot carry with it the whole of man's nature, body, soul and spirit. "The service of God is perfect freedom," and no social organism can be of God that does not also give perfect freedom to reason and instinct.

It was in England only that the Church itself led the reform along its natural living path. Here only was the Church's faith in sympathy with the life that was working in Christendom. Here the reform had less of a literary, intellectual character

than anywhere in Europe. Faith stood by to protect the nation from dogma, and reverence for the historic saved from the vandal's hand the vessels of the Lord, that had been profaned and made instruments of idolatry,

It may as well be admitted that the secret of the Apostolic mystery of sanctification had been lost. In the practice of that mystery the members of the early Church attained power to heal the sick, to speak with tongues. Sanctification or Christian Perfection, to them, meant fitness in soul and body for admission at once to the heavenly communion of saints. The church canonized no man who could not perform miracles or had not lived in poverty, celibacy and obedience. But such men could be found nowhere in Europe in the sixteenth century. Saint making was a lost art. The Roman Church practically acknowledged this when it placed purgatory between earth and heaven. In its fires the remains of sin could be purged away, the sanctification completed.

To make saints, the monastic culture had been arranged. The monastery was a communion of saints, that is, of those professing Christian perfection. It was a failure. It sanctified no one. Purgatory was full, but few if any went at once from earth to the vision of God.

Purgatory had no place in Calvin's conceptions. The Protestant asserted that the Church was made up of saints. To the Puritan it was a communion

of saints, perfect ones. His saints at death went at once to glory. Yet he would not assert that any at death were fit for heaven.

In the monastic and Calvinistic theology, the Greek notion of the essential immortality of the soul apart from a body had displaced the Apostolic hope of a "resurrection of this flesh." In their system the words of St. Paul concerning the preservation of the body until the coming of Christ, that then it might be glorified, could find no possible interpretation. The Calvinist ceased to pray for his body. His only concern was for his soul. His only hope was that at death, his naked spirit, relieved from the burden of this flesh, might soar away and live with the angels. So Socrates had hoped, but St. Paul said, "not that I would be unclothed, but clothed upon with that house that is from heaven, if so be that being clothed I shall not be found naked."

It is evident that the mystery implied in the words of St. Paul and the old Roman creed, "I believe in the resurrection of this flesh," by which an immediate resurrection was attained and admission to perfect glory given was lost. The art of making saints was a lost art. The new conception was that there would be a resuscitation of the dead dust and it would be reunited to the soul at the second coming of Christ. Whether there be any truth in that or not it is certainly no proper explanation of the Apostolic doctrine of personal

immortality. The Roman church, secure in that conception, would not admit her loss. She asserted that she still possessed and practiced the Apostolic mystery in its perfection. Calvin and Luther did the same. The assurance of faith was a cardinal article in their creed at the outset. The English Reformers made the same claim in theory, but in practice they abandoned it. They no longer tried to make saints. The doctrine of Christian Perfection was abandoned with the monastery. It appeared again only with John Wesley and his new Puritanism.

But there still remains for man the old way of physical immortality through his Social Organism. He, as an individual, may cease to be, but he as a Social Organism abides. Abraham as a man is dead, but Abraham as a Nation still lives. For this Social Organism, the Church, there awaits a General Resurrection, when Christ shall come in his glorious majesty to restore the lost secret, and establish his eternal Kingdom in the earth. The individual is mortal, the organism, the Church is immortal. The organism may be an Order like the Monastery, or a Nation like the Parish. In the latter case the family becomes the center, marriage, the sacrament and woman the instrument of salvation. The sacraments of baptism and the Lord's Supper become merely a teaching ritual in which the old mystery is hidden. The bread and wine are food for the mind. In them, the mind sees the

grace of God, is fed on spiritual food, kept in perfect mental peace, while the man goes on and performs his physical functions of nutrition and reproduction. In his family and social organism he will be preserved in body and soul until Christ returns. His hope now is in "the resurrection of the dead and the life of the age to come." In this hope his sons bury him, and then go back to beget sons to keep the family organism alive until that golden age shall come.

This is a perfectly valid hope. It can be easily realized by any man who sees God in Nature and is obedient to Nature's physical laws of nutrition and reproduction. This is the distinct hope of the Nicene Council. It is no longer "I believe in the resurrection of this flesh and life eternal," but, 'the resurrection from the dead and the life of the age to come.' The bread and wine are validly used to show to the eyes and faith of the believer that God is in the visible objects of Nature, as our mental or spiritual food, as we know he is to give life to our bodies.

By such a use the mind is kept from imagining a god as something separate from the objects of sense, and the man is left in peace to perform his physical functions and grow into a family organism.

A social organism formed on such a conception is living, and has in it the capacity of indefinite expansion. It is not all of the Apostolic Parish, but it is the physical part, the Mosaic part, and, by

the coming of a prophet or the Christ, to restore the lost secret, can be easily made all of it. It is not all of the Temple as we see it in Jerusalem or Rome. It is only that ante-chamber of the Temple at Nazareth. We do not look for a prophet to arise out of Galilee. But out of Galilee he comes. This Galilean sort of Parish is not at war with the family as are the monastery and monastic Parish. It does not narrow human nature to a scientific standard as does the commune and corporation. Human nature grows quite naturally in it and man physical brings forth his legitimate fruit, a family and nation. It does not look for a sign, neither does it seek after wisdom. It believes and does as Nature prompts. So out of Nazareth comes the Christ. We look to New England and Paris for leaders in our great national crises, but, lo, they come from Virginia, Illinois and Corsica.

Now it is something of this sort we see in the Social Reform in England. The Church there had a history and life that extended back farther than the Saxon invasion, or the days of Augustine and Benedict, which affected her most powerfully through all the period of Papal domination. Her spirit was Greek rather than Roman. It was freer, more genial, more realistic, more Hebrew in the best sense than the Latin spirit. It was Ephesian, of the Nicene period and breathed the air of St. John, "the charity that thinketh no evil." That old Church nearly perished, as an organism,

in the Saxon invasion, but its spirit never died. That always made the English people restive under the sterner and more artificial discipline of the Roman See. It re-appeared in power to assist the domestic affections of the English people to re-assert their right to live and bring forth fruit.

Then when the Church was reorganized by Augustine and the rest, it found the Town already established as the Social Unit. The Town is also an association of families. The chief qualification for membership was to own or live upon land. Some of these Towns were free, and chose their own magistrates. Most were ruled by a Lord who appointed the chief magistrate. This was in line with the parish idea dominant at Rome. The Church did not come in its parish form. It was a system of dioceses and monastic houses. When at last Theodore of Tarsus, a Greek, the archbishop began to establish the Parish system, he followed the civil division of Towns.

This Parish was not a complete social organism as it had been at Ephesus. It was only the religious side of the organism. It was an amalgamation of Town and Parish. It had its priests and deacons appointed by the Bishop, while the Town had its magistrates elected or appointed by the Baron. This amalgamation has continued ever since. In the Reformation, the monastic houses were abandoned but the Parish remained, as a part of the whole State of Christ's Church militant. The Town with its magistrates was the other part.

This is the Holy Catholic Church of England. The family living upon the land is its corner stone. The magistrate attends to the affairs of the body and the minister to the affairs of the soul. The one rules, the other instructs and nurtures.

When the Reformation came, Home, Town and Parish went together. At its head were the scepter of the king and the miter of the archbishop, the one to control, the other to guide. Home feeling was enlisted, national spirit aroused. The historic church faith was awakened. Dogmatic intellect was suppressed. It was not so much a protest against the wrong of monasticism as it was an assertion of the right of the Parish. That negative, militant, intellectual partisanship, so noticeable in Calvinism and only less in Lutheranism, is almost wholly wanting in it. It has been said that the Church of England is without enthusiasm or fanaticism. This is a characteristic of life in Nature. It was positive, living, natural, and had it not been disturbed by the sensuality of the king, the greed of the nobles and the fanatics from Geneva and Rome it would have been both peaceful and orderly. The old English Church had sufficient life in itself to cast off the blight of Augustinianism, the vermin of monasticism and grow again after its Nicene fashion. But in this reform it came in contact with these three foes of God and man, the stern will of monastic asceticism, the fierce fanaticism of intellectual Puritanism, and the greed of sensual-

ism. All these were alien to its life. Ritualism would smother, Puritanism would kill it right out, and sensualism would swallow it up.

The wisdom and inspired faith of its leaders appear in the fact that they meet the attack, not with a new dogmatism, but a reformed book of Christian culture. To their minds, the faith had been, "once for all, delivered to the saints." It had been set forth by ecumenical councils. The culture was of Jesus Christ. The church itself was not of human planting. The need of the hour was not a new faith, a new culture, a new church. It was a reformation of the old Church along the lines of the old faith and in the old system of parish culture.

So the whole nation, led by primate and monarch, embodied their ideal of manhood and gospel faith and culture in the Book of Common Prayer. Therein and nowhere else they laid that deep and enduring foundation of England's freedom, order and dominion. Against that citadel, the hosts of monasticism, Puritanism and sensualism have thus far dashed themselves in vain. That Book is not a literature to be studied, not a creed to be memorized, not a ritual to be said, but a life to be lived. It is not a manufacture of human intellect, but a restoration of the ancient Christian practice of the Church. It is the Christian's guide to a holy life. It is not for a communion of saints who have assumed the vows of poverty, celibacy and obedi-

ence, but for a Parish of sinners who have assumed only the vows of sobriety, chastity, and justice, and who purpose to live a sober, righteous and godly life in this world. In it, the Apostle's doctrine of God's original purpose to regenerate man, society and the planet is clearly set forth.

It is read in the Bible lessons which begin the story of Social Regeneration in a Paradise of Eden where toil, pain and death could come only through disobedience to God's covenant, and whose inhabitant was free from bondage to soil, sex and mortality. It continues with a record of the race from Eden struggling to recover its lost freedom. It ends in a City of Peace where is no death, no toil, no pain. "A new heaven and a new earth." In the midst of it is the figure of one man who conquered death and opened the kingdom of heaven to all believers. *In him the race is regenerated.* Over and over is the statement that it is God's good purpose to make all men like Jesus, "that he might be the firstborn among many brethren." In its completion we see man triumphant, his last enemy, death, beneath his feet.

In the Lord's Prayer and Litany, the faithful is taught to pray that God would accomplish this gracious purpose and so end sin, sorrow, pain and death.

"Thy kingdom come, Thy will be done in earth as it is in heaven. Give us day by day our daily bread. Lead us not into temptation. Deliver us from the evil one."

In heaven are no toil, no pain, no sin, no death. When God's kingdom comes to earth, and his will is done here as in heaven, men will not toil for food, beget children in pain, suffer disease and death.

“From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath and from everlasting damnation,

Good Lord deliver us.

From blindness of heart, from pride, vain glory and hypocrisy, from envy, hatred, and malice and all uncharitableness;

From all inordinate and sinful affections, and from all the deceits of the world, the flesh and the devil;

From lightning and tempest, plague, pestilence, famine, battle, murder, premature death, sedition, conspiracy and rebellion, false doctrine, heresy and schism,

Good Lord deliver us.”

Here is a prayer for deliverance from all evils, personal in mind and body, that come from Nature and man, in society, both Church and State. It is no fool's prayer. It is prayed because it is God's purpose that man shall be delivered from all these evils. This prayer is only that God will fulfill his purpose, and end the conflict with evil in his universe. That purpose is recited in the Creed.

Here is the Father creating the planet, the Son redeeming it, and the Spirit sanctifying it. In

Jesus the regeneration of man is complete. He is the regenerated man. When the regeneration of the race shall have been completed all men will be like him, Sons of God. The Holy Spirit made him what he was. It will make all men like him. The Holy Catholic church is the instrument of this social regeneration.

It issues at last from a church of visible saints, into a communion of invisible saints "of the measure of the stature of the fullness" of Jesus the Son of Mary.

All sin is washed away, the body of flesh is transformed into the body of his glory, and eternal life is attained. The outcome of God's purpose is all-glorious. A communion of saints, in a planet worthy of their abode.

Then, this purpose of God is lived in the Church Year. It begins where creation ends. It is a regenerate life. It has nothing to do with man as he is by creation except to lift him out of his low estate of nature into that of grace.

It begins with the Second Advent of Christ, when he shall come in glorious majesty to complete the work he began in the days of his humiliation. He will usher in that new age of freedom from soil, sex and mortality, "when they do not marry nor die."

Six great festivals mark its course and lift the mind out of this age of sin and death into that life of the age to come. They all revolve about that man of the age to come, Jesus of Nazareth.

Christmas celebrates his birth, Easter, his triumph over death, Ascension Day, his entrance into heaven in his glorified body, Whit-Sunday, the coming of the Holy Ghost into the race for its regeneration and sanctification. Trinity Sunday completes the beginning of social regeneration. God is King, His Spirit is controlling. His Son is Lord of the earth.

All Saint's Day, completes the regeneration and sanctification of the race. Humanity has come into that communion of saints and "to these unspeakable joys which God has prepared for those who love him." The age to come has come. The New Jerusalem has descended to earth, God's will is done in earth as it is in heaven. Jesus our King rules as the first among a world full of brothers like himself. God is all in all. Sin, disease, pain, death and hell are all of the weary past. The consummation of all things is the unity of all things in Love.

In it, the fellowship of the Holy Catholic church is clearly outlined as "the whole State of Christ's church militant." "Almighty and everlasting God, who, by thy holy Apostles, hast taught us to make prayers and supplications and to give thanks for all men; We humbly beseech thee to accept our alms and oblations, and receive these our prayers which we offer unto thy divine majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord. And grant that

all those who do confess thy holy name may agree in this truth of thy holy Word, and live in unity and godly love. We beseech thee also so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O Heavenly Father, to all Bishops and other ministers that, they may, both by their life and doctrine, set forth thy true and living word, and rightly and duly administer thy holy sacraments. And, to all thy people, give thy heavenly grace, and especially to this Congregation here present that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness O Lord, to comfort and succor all those who in this transitory life and in trouble, sorrow, need, sickness or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that, with them, we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only mediator and advocate."

It is the Catholic church, inspired continually with the spirit of Truth, Unity and Concord, that all men may live under the government of the

Divine Majesty of the Almighty and Everliving God, in unity and godly love, or charity. It has its Christian Rulers to rule, who are assumed to be Christian not Pagan, and who have at heart the maintenance of Christ's religion; who impartially administer justice, punish public crime and private vice and uphold public and private virtue of a Christian sort. Here are the Bishops and other ministers who both live and teach the faith of Christ and properly administer his sacramental culture to the people. Magistrates rule, ministers nurture manhood. Magistrates protect, ministers train the people in that manhood that fits them to do for themselves all the duties of nutrition and reproduction. So heavenly grace comes to all the people, not in the mass, but to each individual. Meekly they receive this nurture in word and sacrament and serve God in holiness and righteousness all the days of their life. Those who are wicked are punished. Those who are in trouble, sorrow, need, or any other adversity are comforted and relieved. It is a Social Organism that runs through all time. Those who have departed this life in the faith of Christ are still accounted members. Their toil, faith, patience and work are gratefully remembered, in the hope, that the generation now living, may follow in their footsteps. The organism has a future. It issues in an eternal, heavenly kingdom, when the Church militant shall have overcome her last foe, Death, and God shall be all in all. The Church shall be triumphant.

It is an ideal of society that is militant, yet one, holy, universal and eternal, and becomes HUMANITY TRIUMPHANT!

This is not a social theory, or a social dream. It is not a paper republic. It is not a dogmatic creed. It is a social organism realized by mortal men through a system of Christian culture. It is a Theocracy, as all true Social Organisms must be. It is a Constitutional Republic, as the kingdom of God has ever been. It is a Democracy, as all God's Commonwealths are. In it man lives his great, free, human life of domestic love and charity. He is at one with all the race past, present and to come. He is one with Nature and the Infinite Life and Power of Nature, and that unity is preserved by the word and sacrament, rightly administered by those who live in the faith. In it there is nothing new. It came to England when Archbishop Theodore married the Saxon Town with its magistrate to the Greek Parish with its Priest and Deacon, and set the Bishop and Baron side by side as the Lord's anointed over human society.

It has been on trial for over one thousand years. It has proved its divine merit by its works. The Reformers tried to realize it in England, but their success was not at all what could be desired. The State was permitted to almost completely swallow up the Church. From this those great English Churchmen, Rev. John Davenport and Rev. Thomas Hooker revolted. With this ideal wholly in mind

they came to the wilderness of Connecticut. Here they set up their social organism whose officers were elders, deacons and magistrates, chosen by saints, to rule the whole state of Christ's Church militant. Had they brought with them the Book of Common Prayer they would have realized their social ideal, far better than they did, or than their English brethren have done. As it is, the State they organized has cast them off, and the Church in England waits only to share the same fate, and in America and England we are to see not only a Church without a bishop and a State without a King, but a State without a God. It is easy to find fault with the clumsy unsystematic Parish of England and its Book of Common Prayer. But that gives us no help. The problem before us is to organize Society so that it shall be ruled by God, with the free consent of the people. The true social organism must be a Theocracy and a Democracy. God is King. He is not to be dethroned. The people who refuse to acknowledge Him will perish from the earth.

It was with this intent, that the English Reformers proclaimed England to be the kingdom of God, and the King, the Lord's anointed. He is the Head of the whole State of Christ's Church militant in England. Thus they in a way did enthrone God as King by the free consent of the people.

It is easy now to see that their work was not perfect. But it was the best social work done in Europe in that day of mighty trial and battle. Of

all the social movements of that great age their's kept most nearly to God's purpose for man and his world. If we can keep society in the stream of that purpose, it will flow on until it issues into that ocean of peace, "the life of the age to come." Their Parish is not perfect. But we can perfect it. Their Book of human Culture is by no means perfect. It is stained with the blood of the dragons it slew, ritualism and rationalism. But we can complete it. Its noble offices for morning and evening Prayer are adaptations from the wordy worship of the monastery. They are for a community of saints and not a Parish of sinners. But they are thoroughly intelligent and spiritual. They become evil only when they are permitted to take the place of the Holy Communion in worship.

Its beautiful and comprehensive Litany is a cry of The Bride on earth, in her misery, to the Bridegroom in heaven, for deliverance from the evils that have come upon her through her own unfaithfulness. "Remember not our offences, nor the offences of our forefathers." It is an echo from old mediæval days of sore distress.

" An infant crying in the night
An infant crying for the light,
And with no language but a cry."

But until all these evils so intelligently set forth are banished from the earth, the Church cannot spare that Litany from the common worship. Its beauty and wisdom are seen only as we compare it

with the wild ravings of the old mediæval litanies, or of a modern revival prayer meeting.

Its administration of the Sacrament of Baptism is too explanatory, as if the candidate now for the first time, must be told the nature of man and the process of regeneration. Its explanation is perfect. And in it we see the old nature of Adam put off and the new nature of Christ put on. We see "all sinful affections dying in him and all things belonging to the spirit living and growing in him." We see him "endued with heavenly virtues," "conquering the world the flesh and the devil," and "everlastingly rewarded." Even the old form of immersion is retained, and the candidate is buried in the water with Christ and then raised again to the new life of heaven. It is all plain, "Baptism," we are told, "represents unto us, our profession, which is, to follow the example of our Saviour Christ and to be made like unto him, that as he died and rose again, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living." Then, the note, that this must be followed by faithful teaching and confirmation and Christian nurture, is as admirable as anything could be. As a tract upon the nature of Baptism and regeneration it is perfect. St. John could have written nothing better. Yet one cannot conceive of St. John using all of that at the time of

Baptism. It gives the appearance of magic to the rite itself as if the ceremony had a regenerative power. Yet as we read carefully we see that such a notion is not in it. It is the truth that regenerates. In it, not in the water, resides the Holy Ghost. The Truth is the grace of God in Baptism that gives the candidate the new mind that was in Christ Jesus, takes away the sin of Adam and reforms the image of God in the soul. And this is assumed in the office of the Sacrament. It teaches then and there, the whole plan of salvation, and has the appearance of an essay rather than a ceremony. And this was a necessity, that the truth might be reinstated in its proper place in regeneration, and yet regeneration associated with the ceremony of Baptism by water. It has the appearance of a compromise between the magical conception of Ritualism and the unmeaning symbolism of Rationalism. But it is not so. It is the truth. In Baptism the candidate is made a new man by the truth and the act. The act of the candidate, the act of the minister of the Church and the action of the Holy Ghost in the truth, combine in Baptism to regenerate the man.

This is the assertion of that marvellous office for Baptism. In no other way could the man, the Church and the Holy Ghost be united in the ceremony. The Ritualist can easily use it as an incantation, and the Rationalist can use it in his unmeaning ceremony, but St. Paul could have

used it with pleasure in the Parish at Ephesus, as he initiated candidates into the Apostolic Church.

Confirmation or anointing with oil, in the old Church, followed baptism and completed it. It was always preceded by a course of instruction in which the new life was imparted to the mind of the candidate. If the candidate was an adult the instruction came before baptism and confirmation followed at once. If he was an infant, the instruction and confirmation came about his twelfth year, when the child becomes a man.

By it he was made a full member of the social organism. His instruction had made him one with it in mind. The ceremony made him one with it in form. The ceremony was the laying on of the hands of the Apostles or Elders. At the outset this ceremony imparted a power to perform not only the common duties of a layman but also the extraordinary duties of a minister. They spoke with tongues. They went everywhere preaching and healing. But this was temporary. As children were born and nurtured, the rite was only to fit them for the ordinary duties of nutrition and reproduction. The rite of ordination was a separate ceremony. In it the believer was given power and authority to teach, heal and rule.

Through the laying on of the hands of the Apostles, the Holy Ghost was transmitted to the believer. But this was for the extraordinary duties of life not the ordinary. A child could grow to

maturity, perform all the duties of nutrition and reproduction, nurture his children, without this extraordinary effusion of the Holy Ghost. If he wished to be a teacher, a ruler in the Church, to heal the sick, to go forth as a missionary, or to attain complete sanctification, the effusion could be sought through ordination.

So in this rite, oil was used as a sign of the Holy Ghost. Through it the candidate was assured that the Holy Ghost is a Cosmic Power and not an influence of words, that he is in visible forms of nutrition as well as the invisible "Lord and Giver of Life." By his power the ordinary duties of life were performed. Through his guidance the common walk of life was lighted. But this oil was but an earnest of his invisible presence. Now the word of instruction given by the minister was sufficient wisdom to guide, and the bread wine and oil were sufficient power to sustain. In heaven and the age to come the Holy Ghost would be in each one a well of water, wisdom and power. The oil was but the earnest of that direct effusion for which the believer was to hope and pray. By confirmation the believer was admitted to the Holy Communion of the Body and Blood of Christ. With the power of the Holy Ghost thus imparted he was to be contented until the Lord should come. That coming might be to him, in his own body, a personal coming in the Holy Ghost, to complete the sanctification of his body and admit him at once to

the presence of God. Or it might be to his posterity in the organism of the Church, at the Second Advent of Christ to complete the sanctification of his Church. For this he was to pray. To partake of the Holy Ghost directly was his one hope, and the oil was given him to assure him of the reality of that hope. "By it he was sealed unto the day of redemption."

The sacrament of extreme unction was all that remained of the Apostolic mystery of healing the sick. In the hands of the early Church it had been effectual. The Holy Ghost had wrought through Jesus and his apostles, and, "if any were sick, they were to call for the presbyters." By their anointing with oil in the name of Christ, laying on of hands and prayer the sick were to be healed. But in the sixteenth century it was no longer used with that intent. It was for the purpose of assuring the dying that their souls were ready for the dread ordeal. The oil still represented the Holy Ghost who alone can give life to the well or sick.

The Sacrament of Holy Orders had been the old way of imparting power for the performance of extraordinary duties. Through it the Holy Ghost came with power to complete the sanctification of the believer begun in Baptism and Confirmation. It gave men power to teach, to rule, to heal. It set a man apart for a new and higher life, a holy life. He now belonged to a holy order, whether he exercised any official function in the Church or

not. The Holy Ghost was both the Light to guide and the power to do, in the common as well as the extraordinary duties of life. He anointed the artizan who wrought with his tools. He anointed Jesus for his work by a direct effusion from heaven. He anointed the Apostles by that same direct effusion. But this was extraordinary. Ordinarily He anointed men for this holy calling through other men by the laying on of hands. So the Apostles anointed believers for this holy calling of ministry in the Church. With this benediction came power to teach, to heal, to rule. "But in all worked that one and selfsame spirit giving to each one severally as he will." So came upon the Church those gifts of the Spirit, that enabled its members to prophesy, do miracles, speak with tongues, and thus fit the officers to teach, rule, heal and minister to all the wants of the people. With this went the power of the Keys of the Kingdom. When that power of communicating the Holy Ghost was lost, oil was used to represent Him. Power to teach, rule and preserve the health of the congregation was imparted by a course of study.

In the three sacraments, the Holy Ghost was the operative Power. The ceremony was intended to bring the candidate into direct communication with Him, that His life might flow to give power to perform the ordinary duties of life, to recover from sickness, and to perform the extraordinary duties

of teaching, ruling and healing, and complete the sanctification of the body.

At the outset, the ceremony with its preceding instruction did accomplish these objects. The people were taught, ruled, and kept in the ways of health and sanctification. The Apostles and presbyters were instruments through which wisdom power and life came to men in an extraordinary manner. This was temporary. For some cause it ceased in the Church, and the organism was compelled to be content with the ordinary channels of the life of God to men, the Truth and the bread, wine and oil of the sacrament. These could still be administered by men. To men could be imparted the power to do it. In the man, the Truth and the visible objects the Holy Ghost still resided, but not with such fullness of power. Through them He could be partaken of. The Truth could be heard, believed and the ordinary duties of life could be done by the power so imparted.

The ministers of the Church were still the channels through which this measure of the Holy Ghost was imparted to the members of the Church.

But the ceremonies still remained. They were just as essential to the life of the Social organism as ever. In them was the recognition of the presence of the Holy Ghost in the ministry, in the word of Truth and in the visible objects of nutrition. So it was by the power of the Holy Ghost still residing in the ministry, the Truth and the bread, wine and oil, that the Organism was nourished. The cere-

mony was an expression of the hope that some day these mediators would be unnecessary, each one would be partaker of the direct light, power and life of God through the Holy Ghost.

But now that partaking of the Holy Ghost was only a hope. Men had to content themselves with this mediatorial work of the Church through her ministry, with the word and sacrament, or appeal at once from them to heaven for a direct effusion.

The work of the English Reformers was twofold, to make the sacraments effective and yet expressive of the hope of a life and world where they would be unnecessary. Men must be taught, ruled, and healed. The officer in a social organism must be a prophet or teacher, a king or ruler and a priest or physician. Unless he can perform these three duties he is unfit for his position. But in a spiritual organism like the Church, with its purpose of complete regeneration of body and soul, the officer must also be able to lead his people in the way of health and holiness, through this life to a higher. To him such power can be given by an understanding of the Church's writings and traditions, by a knowledge of her sacraments and the order of fasts in the Christian year. In her writings and traditions is wisdom, in her sacraments is power, in her order of the year is the way of health and holiness. Through these the Holy Ghost operates and the Organism is kept in the way of life forever. If they are properly understood and

administered by the ministry, they will be effectual to teach, rule and heal.

But the Roman priest had lost their meaning and made the ceremonies, magical incantations to support a superstitious worship. His teaching was false, his rule a tyranny and his power to heal a farce. To him the Holy Ghost was not in the man, or the bread and wine and oil, until he had been brought there by the magic of a ritual. It was his ritual, not the belief in the truth, that gave man a new mind. It was his ritual that made bread, wine and oil the vehicles of the Holy Ghost. His ritual had in it the magic power to bring God into objects from which he was absent.

The Calvinist, would abandon the ceremony because it was only a magical ritual, a needless piece of mechanism and appeal at once to heaven for a direct communication of the Holy Ghost. The use of any ceremonial was idolatry. By his prayer he would bring the Holy Ghost to give the sinner a new nature, the sick new life and the ministry new power. He would do even as Jesus did. But both Romanist and Calvinist were wrong. The ritual of the one and the prayer of the other availed nothing.

The work of the English Reformers was to save the ceremonial, yet free it from magic. They still assert, that the work of regeneration, healing, teaching and ruling is the work of the Holy Ghost, but not now his direct work. Now He works

through a spoken word, a man, a visible object, bread, wine, oil, but some day he will work directly. Now we must be content to live in a mediatorial environment and accept the power of the Holy Ghost through these visible objects.

Their success was not nearly as perfect as we could desire. They abandoned the oil, as if the Holy Ghost were only an influence in words and not a Power in objects. This was however not fatal for they still retained the laying on of hands, to assert that the Holy Ghost is not in printed words, books but in living men. Still he is not a logical influence but a Cosmic Power who works through visible agencies and living forms.

In the Office for the Visitation of the Sick the work is least successful. It is much like the Puritan's prayer and not at all like the mystery of healing in the Apostolic Church. There is the assertion that sickness is sent of God as penalty for disobedience or for chastening to test our faith and if we fall in with God's purpose it will work out good to us. But beyond that is only a prayer of words that the sick man may be healed or his soul fitted for a flight out into the unknown. There is no administration of oil, or any medicine, in the hope that the Holy Ghost in it will work a cure. The work of healing had fallen out of the thought of the Church. It was already in the hands of a secular profession, the physician. The naked soul only was the care of the priest. The Visitation

Office is as vain and ineffectual as the Sacrament of Extreme Unction.

It is almost hopelessly literary. It even changes the Creed to suit the Greek notion of immortality and asks the sick man if he believes in "an everlasting life after death."

Its value is in its hope that God can give health to the sick. Its weakness is that it assumes that God cannot work through man or any visible agency to heal. It leaves the sick man helpless or compels him to resort to the scientific physician and his medicines. If these bring health the glory is not of the Holy Ghost in the man and his medicine but in the physician and his medicines. In the end it leads to a notion that the Holy Ghost has nothing to do with it and that the minister's prayer is a farce. The sick cease to call for the minister with his prayer. They send at once to the physician with his medicine. The Church has ceased to control the man body and soul. His soul may still belong to it but his body belongs to the world and his soul will soon go where his body is. Men will appeal to the secular physician when the spiritual physician leaves him to die. There is still the Holy Ghost in the physician to heal, even if he does not know it.

In the Office for Confirmation the success is better. The Catechism is here to teach. Its conception of God, as "Father who creates me and all the world, as Son who redeems me and all mankind, as

Holy Ghost who sanctifies me and all the chosen people of God," fully enlightens the mind. The standard of manhood in our duty to God and our neighbor is lofty. The hope in the Lord's Prayer is wide and unselfish. Its sacramental culture in which the flesh, the world and the devil are overcome through fasting, alms-giving and Holy Communion, is sane and natural. There is the assumption that the Holy Ghost is in that truth as taught by the minister, sufficient to guide the layman in the ordinary duties of nutrition and reproduction. Power to perform must come from the visible objects of nutrition, in which the Holy Ghost is still asserted to reside. There is the assumption that in the word and sacrament rightly interpreted and duly administered, is both the wisdom and power of God. Walking in them there is to be an increase of light and power until the heavenly kingdom is attained.

What he has received in word and sacrament is but a foretaste of the fullness of the Holy Ghost he is to receive, when the Lord comes.

The absence of oil to assure the candidate that the Holy Ghost is a real objective Cosmic Power, who actually resides in visible objects, is almost fatal. It is almost certain to lead to the belief that the Holy Ghost still is imparted through the hands of the Bishop or is only an influence in thought. The one makes the rite, ritualism, the other, rationalism. The conception of the Holy Ghost as

the Giver of life to all beings in heaven and earth is lost, and the hope of a direct effusion from heaven fades out of the faith. In a mediatorial world like this, no religious rite can be adequate that is administered without a visible object to represent to the eye of the candidate the invisible God and world. Even the magical sacrament of Rome is far better than the literary ceremony of Calvin. In this office the influence of the Calvinist is powerful. The only thing that saves it from degradation is the catechetical instruction and the laying on of the hands of the Bishop. Even in this was the error that takes away from the presbyter the power and authority to administer the rite. He did possess it in the Apostolic Parish and retains it still in the Eastern church. In this office one becomes conscious that there was a feeling in the mind of the Reformer, that Apostolic power had departed from men and resided only in the truth. They no longer tried to heal. That had passed into profane hands altogether. But power to teach the Church still had and that is about all that was left. She was willing to give up all healing to the physician and all ruling to the civil authority. The one comes out fully in the visitation office, the other almost as clearly in the ordination service. The Kingdom is departing. Men preferred the rule of the civil magistrate. In it they could find more justice and to it they constantly appealed. Even in spiritual affairs men had lost confidence in

the priest. They would not let him decide upon the fitness of a candidate for baptism or Holy Communion, except in case where there could be no doubt. They bound his tongue in public prayer and administration of sacrament to a fixed service. In every particular the Monastic rule had been a failure. The common Christian instincts of humanity and justice, which guided the laymen in the State were far more right than the false notions given in the monastic culture. The officers of the Church held the allegiance of men so long as they taught, ruled, and healed better than the world's teachers, physicians and lawyers. God gives rule to those who teach most wisely, rule most justly and heal most effectually. Because of this, God had given the kingdom to Apostles, Presbyters and Bishops. When their successors lost it the Kingdom departed also. But Europe had been regenerated in mind. It was no longer pagan. Its ideas of justice were now of Moses not of Cæsar, and if held up to that conception by wise culture, the State could still be the Kingdom of God on earth, the Organism of the Holy Ghost. The King is the anointed of the Holy Ghost.

The English Church accepted her deposition far more gracefully than did Rome or Geneva. She put a bit in her mouth and accepted her position as teacher in the State. If she could not rule and heal mankind, she could still, with her Bible, traditions and sacraments, nurture men who could.

She may not understand the word and sacrament as well as did the apostles and early fathers of the Church. So she will abide as closely to their way of interpretation and administration as possible. In them there was the Holy Ghost. That Holy Ghost is in them still, the operative power. He wrought through the apostles when they walked in this way. He still works in the Church and her ministry as they walk humbly in the same old path. That extraordinary power of the Holy Ghost that resided in the early Church and made its Apostles and Presbyters possessed of power above that of the most just man of the world was now wholly wanting in the Church. To assert that it still abode in her Bishops was pretence and falsehood, but to assert that the Holy Ghost in his ordinary power was absent from the social organism was atheism, a denial of the sovereignty of God over and through all things. This is the tremendous assertion of the ceremony of laying on of hands. By it the social organism is kept at one with God. God is still an objective and operative power in all things, and works either invisibly and directly from heaven or visibly and indirectly through men and things. To lose that conception is social death. It was from such a death the English Reformers saved the organism by her office of ordination.

The Office for Matrimony is clear and sufficient. Through it we enter the atmosphere of a Christian

home such as we see in the Parish at Ephesus. That atmosphere is sexual love illuminated by an intelligent purpose. That purpose is to beget children to be nurtured in the way of Christ, to regulate the sexual passion and for mutual comfort and social joy. The husband owns property. The ring of gold is the visible sign of it all. With it he endows his wife. He loves, protects and supports. She loves and obeys.

It is not a purposeless, instinctive pairing of beasts. It is not a contract or alliance of a lewd man and woman. It is the union of two bodies in one body for life, in the bond of Christian love, that both may fitly perform the divine duty of reproduction. Out of such organisms the Parish grows as naturally and eternally as forests grow out of an oak. An Organism of such holy families is one, holy, catholic and perpetual. In it each family can live till seedtime and harvest fail, ever bearing the same name.

The Office of Burial is shadowed with monastic sadness. The odor of the pit of everlasting woe is perceptible, but not enough to greatly mar its beauty and majestic sincerity.

Death has come. It is a terrible reality, the result of sin, but there is a resurrection present. It falls upon all the seed of Adam. This man is not in Adam. He has been made a member of Christ by baptism, Christ lives forever. All those in Adam die, all those in Christ shall be made alive. "This mortal must put on immortality."

“I know that my Redeemer liveth, and at the latter day he shall stand upon the earth, though worms destroy this body yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another.” It is the Lord's doing. He gave, he takes away. What he does is blessed.

“Dust to dust, looking for the general Resurrection in the last day, and the life of the age to come, through our Lord Jesus Christ, at whose Second Coming in glorious majesty to rule the world,” the body of the visible church will be changed, physical death will cease. “This mortal shall put on immortality.” This is the voice of the Church, not to the body in the grave, but to the children of that body who still walk the earth. He is not dead. In them he lives, and if they are faithful to marriage vows he will live until that glorious Coming of the Lord. His body rests in the grave. His spirit has gone back to the God who gave it. He still lives on his old farm, in hope that in his flesh his eyes shall see the Lord at his coming. The monastic Purgatory and Hell do not appear. Physical death is vanquished. The grave covers only a fraction of the body of the man. “God who is our refuge from one generation to another turns one generation to dust but puts another in its place.” One day a generation shall arise who will not be turned to dust. “Blessed are the dead who die in the organism of the Lord.

They rest from their labors and their works do follow them." Their children are their works. "Thy kingdom come. Thy will be done on earth as it is in heaven."

After all it is the Lord's Table that is the essential thing in the Church. The Eucharist makes the Church. Without it there is no Church.

The incarnation of God in Jesus the Son of Mary is its distinctive faith. The participation of the life of God through the loaf and cup is its distinctive practice. The faith declares that God is in Jesus our brother and so in all men. The practice declares that God is in bread and wine and so in all objects of sense. God is in the child at birth and the child is kept at one with God through all its life by eating and drinking.

To deny that God was in Jesus in substance is to totally separate us all from Him. To deny that God's real presence is in bread and wine is to totally separate us all from him. To deny that God's real presence is in bread and wine is to totally separate Him from the visible universe.

In the Apostolic Parish the Eucharist was a social meal of bread and wine at which all the brotherhood expressed this vital union of God with Nature and the race of men and one man with another. They ate the same loaf and drank the same cup. It was the flesh and blood of their King. It made them one race, one Social Organism. One life blood flowed through the whole organism

from the source of all life in heaven to all the members on earth.

In the sixteenth century it expressed the separation of man from God and of God from the visible universe. That was the new conception of the relation of God with man and Nature. So arose that theory of transubstantiation by which God could be brought once more into visible objects and thus into man and man made one with God.

The Calvinist accepted the conception of the complete separation of man from God and of God from Nature but he also denied the doctrine of transubstantiation. To him any communication of God's life to man must be magical or miraculous. The bread and wine are not and cannot be made signs of God's real presence or vehicles of his grace.

The English Reformers did not deny the Augustinian conception of God's relation to man and Nature, but they did assert that the bread and wine without any change do really communicate the life of God to man. To them the Eucharist is a real communion of man with man as a brother and man with God, as a child of God, but it is also a sacrifice.

So in the Prayer Book its administration is too stately, too sacrificial, too much in the spirit of a fearful subject approaching his offended king on bended knee, not enough, the penitent coming of a disobedient child to the table of its Father. This is not so much in words, for they are primitive, but in the action, for that is mediæval. The words

are for a festival, the action is for an assize. In temper and words it might have been the work of St. John, in administration it would suit Augustine or Innocent III. It is tender, it breathes the spirit of profoundest faith, hope and charity, it is joyous and infinitely compassionate, it is persuasive and fatherly, yet innocent souls are afraid of it.

In it, we see the highest type of saint, not of the first, but of the sixteenth century. That perfect oneness of life with God in Nature and through these products of Nature is lost, yet the hope that it may still be regained and retained is not lost. If it is to be attained it must not be by the magic of a ritual, nor by pious meditation of holy words and thoughts, but by means of visible objects of Nature in which the life of Nature and Nature's God resides. The Mass was a magical incantation. The Puritan would eliminate all divinity from the bread and wine. The Prayer Book removes the magic yet retains the divinity. It is still a partaking of the life of God, but how, no one can say. In it man is at one in life with the Father. This his faith not his intellect declares. It is the power by which the body and soul are preserved unto everlasting life but it is to be fed upon in the heart by faith with thanksgiving. The result is that the believer is at one with God. He dwells in God and God in him, He is a very member incorporate in the mystical Body of the eternal Son of God and an heir, in hope, of everlasting life. By

constant participation he will ever be kept in that holy fellowship and will have power to do the works of that high calling.

This most wonderful Office must be regarded as something of a compromise between the apostolic conception of a God in Nature and the mediæval conception of a God separated from Nature. So it can be used by the ritualist to bring God into the bread and wine or the rationalist in his meaningless ceremony. But in it also the faithful soul can see God and feed upon the flesh and blood of Christ.

The little catechism for children, nestled snugly in the bosom of the Book can be appreciated only by those who have committed it to memory in childhood and made it the guide of life to age.

No, the Prayer Book is not perfect. It is an inconsistency in form, an old home, built in three periods of time, for three different sorts of men. It partakes of the weaknesses of its times and men as the Bible does. The organism in which it is used has no such unity of outline as we see in that massive Roman temple on the seven hills. It has nothing of the "faultily faultlessness, icy regularity, splendid nullity," of that magnificent ice palace of Calvinism but it is more nearly like Nature than either of them. It is more comfortable as a home for man. It is roomy. Its bed is long enough for him to stretch himself and its cover wide enough to cover him. The monastic ghosts still haunt its garret and dark corridors.

Puritan pins still disturb the slumbers of its occupant. But it is not a good home for ghosts, as is the monastery. The slumberer does not make a merit of filling his mattress with pins. The blemishes in the Book and organism are only blemishes. They are not its essential life. They may be exaggerated and become its life and the organism may become Roman or Puritan, Ritualistic or Rationalistic. But this will come, through the weakness of men, in spite of the Book and not in loyalty to it. It may be reformed and made a perfect guide. In it and through it is "the wisdom that is from above, pure, peaceable, gentle, easy to be entreated, full of mercy, and good works, without partisanship and without hypocrisy."

Looking through it we see once more the God of Nature as our Father. He created the planet and its race. He is recreating them, now, and we like foolish children are resisting his will. So this social confusion. But his new creation will be finished and the confusion will end. "He is the author of peace and lover of concord." "His service is perfect freedom." "From Him proceed all holy desires, all good councils, all just works. He gives a peace this world cannot give." "From him come our creation, preservation and all the blessings of this life, but especially redemption from sin and death, the means of grace, the hope of glory." It is He who can "direct, sanctify and govern both our hearts and bodies in the ways of

his laws and in the work of his commandments, so that we may be preserved, in *body* and *soul*, both *here* and *ever*."

We see the social organism, the Catholic Church, unifying the race into one vast brotherhood under the natural law of justice, and thus making the world ready for the second advent of Christ, that he may establish his communion of saints on the planet. We see the planet itself undergoing a physical transformation and fitting itself for the abode of that higher order of men "the Sons of God."

Once more we see the Social Organism emancipated from the artificial rule of the monastery, a Parish of self-supporting, independent, families clustered about the church, in charge of a Pastor, in communion with the Father of Nature through the fruits of the ground. The perfect man is not the solitary ascetic but the loyal son of the Father of Nature, a loving husband, a patient father, an industrious worker, a merciful employer, an independent, free citizen. He is a man of common sense, who knows that God has placed him in the earth to live, bring up children and fit himself for heaven. To do this he must have liberty and property. He therefore proposes to live, be free, own property and bring up his family. Woe betide the man or social organism that invades his castle which he calls his home, "without due process of law."

He hopes to reach heaven but not by whining over his sinfulness, or shutting himself up in a cloister but by doing his honest duties as husband, father, neighbor, citizen and soldier if need be. His present interests are sacred. To infringe them is tyranny. He will not tolerate a Church or State that demands that he shall sacrifice them or his reason. He is told that Christian altruism is, "Thou shalt love thy neighbor as thyself," not, better than thyself. His personal interests are as dear to God as those of any mortal living, now or hereafter. He is willing to help weak men according to his ability and opportunity, he is not to be coaxed, bribed or driven into that absurd monastic altruism that calls upon a man to sacrifice himself for another no better than himself, or for a posterity not so good as he. He does live for his social organism, for his fellow men and for posterity when he lives now at his best and performs his duties of nutrition and reproduction according to Nature's laws of Biology. This is the way of joy and life and love.

Once more we see the Feast of Charity coming forth from its dread seclusion, to express the unity of the race in itself and its oneness with Nature's God. It is no longer a mass but a Holy Communion of each man with his brother and of all with the unseen Father through the loaf and cup. The absurd theory of Transubstantiation is abandoned and the mystery is left to appeal to faith and experience.

Once more Baptism is the act of dying in mind to this world of sight and rising in faith and hope to the life of the world unseen.

The order of Nature is made the order of life. From Advent to Advent that order proceeds, of daily prayer, weekly assemblies, seasons of fasting and feasting. The great festivals of Christmas, Easter, Whit-Sunday and Harvest Home, move with the Sun of Nature and the life of the Son of the Father. Yes, God rules. His law is immutable. But he is love. His law is love. His predestined purpose for each man is that he shall "be conformed to the image of his Son" Jesus Christ and live forever. His purpose for the race is that it shall be one brotherhood of love in the Holy Catholic Church in this age and a Communion of Saints in the age to come. His purpose for the planet is, to transform it and make it the abode of that new regenerate race of immortals. This purpose he will fulfill, All things work toward that end and for good to those who love God, who are in the line of that divine plan and purpose.

The universe is one vast harmony of love. In his Church all the interests of the individual are preserved. "His service is perfect freedom" and perfect reason.

Earthly joy is not evil. The body with all its fleshliness is yet capable of divine functions of nutrition and reproduction. In the performance of these functions the will of God is being done, not

as in heaven or as it will be done in the life of the age to come when men shall reproduce by virgin births and feed upon the Holy Ghost and live forever but now, here and for the present. In obedience to God's natural and sacramental law even the body rests in hope of being changed and made like the body of his glory.

Every human joy is pleasing to God. The pleasures of the table, of the marriage feast and bed, of national festivity, are all to be enjoyed with heartiness and temperance. "Every creature of God is good and to be received with thanksgiving," a natural Eucharist.

Around the Church and one with it is the Christian State with Christian rulers, ordained of God, to protect it by "truly and impartially administering justice to the punishment of wickedness and vice and the maintenance of God's true religion and virtue." Thus protected, as a sparrow she may lay her young in peace and quietness all the years of her waiting till her Lord's return.

It was with such an ideal of the world and God, of man, society, duty and destiny, that the English people faced the Italian will, French intellect and human sensualism under Cranmer, Latimer and Laud. It made them victors then. It has led them ever since in their orderly march to their present position. It is in obedience to that ideal thus presented that will lead them successfully through the present struggle with the same foe,

now risen from the dead, in the shape of Scientific Evolution and Socialism.

The old contest was over the question of personal liberty: Shall a man possess himself, his family, his property and his good name? The new contest is over the same question. The Roman idea is that no man is fit to own himself, manage his own affairs and perform for himself the duties of Nutrition and Reproduction. The Social Organism must do this for him, must in some way own him. It is of more consequence than he. It is not made for man but man for it. He must uphold it no matter how unreasonable its demands. The Genevan idea is that the Social Organism is wholly useless, man individual is sufficient in himself. He is face to face with God and needs no social organism to mediate for him. The one destroys the individual, the other the State. The one is a tyranny, the other, anarchy. The outcome of the one is an organism of one infallible man. The other is an aggregation of infallible men. But the English notion is that man can be so nurtured by his social organism as to make him capable of personal freedom. It is made for him. So soon as it fails to fit him to own himself, his property, his family and good name, it is unworthy to be called a divine society. That is its only purpose. Its nurture must make him a free, independent, citizen, capable of performing all human duty, and then it must protect him so that he may do it for himself.

Once let the Social Organism interfere in the domain of man's personal right to himself, his family, his property, his good name, "without due process of law" and a tyranny is in sight. It has failed to nurture the manhood in its people. They are incapable of conducting their own personal affairs. They can not perform their duties of nutrition and reproduction. The organism must do it for them, and State management of affairs must soon take the place of *State nurture of manhood*. All tyrannies are founded upon a low estimate of man's capacity. All free governments are based on the assertion that man, *if properly nurtured and protected, is fully able to take care of himself and perform all duty*. His duty to God is that he earn his own living, beget his own children, nurture them and manage his own personal affairs. His duty and his right are co-ordinate. His privilege is to enjoy the results of his own honest duty doing. It is assumed that a man's family is himself. In it he lives from generation to generation. It is his right to provide for it for a thousand generations.

Once begin to take from him the results of his past labor without due process of law and give it to some body else and we shall soon see the State take from a man his present power to labor and compel him to labor for somebody else. In the economy of Nature inherited rights are sacred. Man as a family organism is as divine as man individual.

There is a certain sphere of right in every man into which no government, human or divine can enter without degrading his personality. It is the right of each man to his own person, his family, his good name and the property he has acquired by his own honest endeavor. Into the domain of this right God never seeks to enter. He never thinks that he can do for a man what he has given power for him to do for himself. It is only our fellow men who think that they can do better for us, our own duty, than we can ourselves. The priest can commune with God for me better than I can myself. So, instead of showing me how to do it myself, he does it for me and I become his slave.

The officer of State can provide me with food, clothing and shelter better than I can. So instead of showing me how and permitting me to have the joy of self support, he does it for me and makes me a slave. If the priest will show me how to commune with God, I can do it. I will relieve him and do it for myself. If the State will teach me a trade, a law of health and how to perform the duties of nutrition and reproduction, that is all I ask. I will take care of myself, rule my own body and my own family and estate. And I can do it for myself far better than any State can do it for me. Now this has always been the central thought in the English system of culture and social organization. *It has faith in man if properly nurtured.* So wherever it has gone it has been a benefactor. It

always lifts savage people to a higher life. While it is immensely profitable to England it is far more profitable to the people to whom it comes.

This conception of man's capacity under proper culture is the citadel of England's greatness. To demand of any man that he give up his right to self-control, without due process of law is unEnglish, unchristian, inhuman and unnatural.

Now this is what both Rome and Carl Marx demand. This is what Mr Kidd demands under the guise of State interference, that half way covenant with tyranny,

Man is a child of Nature. In him are domestic love, social instincts and religious aspirations. In Nature there is the room for free exercise of his whole being. He has the duties of nutrition and reproduction to perform. Even a wild bird or beast has power to perform them. Of course each man has the same power. If as a child he does not know how, he can easily be told. If he does not know how to commune with God, he can easily learn if any one is wise enough to tell him. Our social organism must be as roomy as Nature and give us free exercise of our whole personality. It must be wise enough to teach each citizen how to exercise these capacities for himself.

If it is not it is not of Nature. It is not holy or catholic. Of course all men will not learn nor follow the culture. But these are the exception not the rule. We build prisons for such. But social

organisms are for the obedient, who long to know the way of life and walk in it in freedom.

We may be certain that as soon as a church or state undertakes to do these personal duties for man it has lost the capacity to teach him to do them himself. It has lost faith in man. It will soon shelter its tyranny under some such doctrine as total depravity of Theology or the savageism of Evolution. It is always so. You are not able to obey the law of God. You must permit me to obey it for you. You cannot progress except under strain or stress. Let me apply the lash. So Hell walks the earth and feeds on human hope and man becomes what his infernal teacher ever tells him he is by nature, a *devil*. And then the infernal teacher turns upon the product of his own lie and says I told you so. By nature you are a devil only fit for hell.

It is not for such an organism that the Englishman prays his prayer for "the whole State of Christ's Church militant."

This Prayer the English people have partly realized. This social ideal must guide them to their great destiny if they are to rule mankind.

It is against that ideal that the Roman ultramontane conscience and the scientific evolutionary conscience and human sensuality are ever at war. Make England Roman, Puritan, Methodist, Socialist or a Plutocracy and her greatness departs, as did the greatness of Spain and Holland, Carthage and

Sparta. Keep her steadfast to her social ideal as set forth in that great prayer for the whole state of Christ's Church militant and there can be no limit to her dominion.

And now this Book is the heritage of all mankind. What its culture has done for one people, who have only half obeyed it or understood it, it will do for all people. It is the center of social unity for all mankind. In it, the one, holy, catholic Church may be still realized on earth.

Here is the wonder of our modern world. And it is a wonder! This most unscientific, unsystematic Book of worship, in the most unscientific of Church organizations, and in a State that has no written constitution, has still lifted a people from almost the last in Europe to the foremost on earth.

Calvin's church is far more regular, the Roman missal is far more orderly, the French Republic and Commune are far more systematic. But none of these do the work of this English Church, Book, and State for this obvious reason. They have more of human art and less of Nature in them than this. This is more organic, they are more mechanical.

The gnarled, crooked vine has no such rigidity, solidity or symmetry as the Egyptian pillar of syenite. But it can grow into a vineyard and live forever. It gives to man its blood to cheer him from generation to generation. It is dying but ever living. Like the burning bush on Horeb,

which Moses saw, it "burns yet is not consumed." But syenite pillar is forever solitary and gloomy. It has no life to give to man. He preserves it for its age and beauty as a work of art. He can live without it. When it falls at last, as fall it will, there is for it no resurrection, until the dead dust is melted in that final conflagration of the planet and made to grow into new forms of being.

The English Parish is the vine. They are the pillar of syenite. "This is the Lord's doing and is marvelous in our eyes." The babe of flesh outlasts the statue of steel. The slender stalk of wheat is still seen when the pyramid of granite is lost in the sand. The lambs are still playing in the pasture when the stone house has crumbled to ashes.

This is the mystery of Nature, of the Gospel, of the Parish. Hoard thy men and women in the monastic napkin of thine own making for fear of the King that, when he comes, thou mayest give him back his own and he will curse thee all the centuries of thy hoarding and when he returns, will cast thee into outer darkness where is weeping and gnashing of teeth.

But put thy men and women in God's bank, the Parish, and let the interest of children accumulate and he will bless thee all the days of thy life and when he comes he will receive with joy his own and the usury.

Thou shalt be a ruler over many cities.

CHAPTER VIII.

The Co-operative Parish of the Holy Catholic Church.

The Holy Catholic Church is a perfect social organism. It is man Social, and in its Fraternity, Liberty and Independence man individual grows to his perfect form of wisdom, power and love. It is the Kingdom of God. It asks of its members only that they be sober in their persons, righteous with their fellows, and obedient to God the Father of all. Man is a separate personality and has absolute worth in himself. But to develop and enjoy his full being he must be kept in harmony with both his social and natural environment. His social environment is made up of other men. His natural environment is made up of earth, air, water, solar light and all the invisible forces and Powers of the external universe. His natural environment is governed by love. His social environment must be governed by the same love. If he walks in love he will be in harmony with both. The Holy Catholic Church is such a social environment, in its culture man walks in love.

God who rules the natural environment rules it. The law of Nature is its law, and the God of Nature is its God.

It is threefold in its functions. It is a business, a civil and an ecclesiastical corporation. Its business, politics and religion are conducted upon the one faith, that God is Father of all men and all men are brothers. It regulates all its affairs upon the rule that each shall give according to his ability and receive according to his need. This is the law of family government. It is the law of Nature. It must control in all social organisms. When it does the nation can call itself Christian. Such society is regenerated. The Kingdom of God is realized.

The strange thing in our Western Civilization is the separation of the business corporation, the State and the Church from each other. This is complete in America. This separation is going on all over the West. Social unity, stability and peace are quite impossible under such an unreasonable separation. Religion must be everything or nothing. To unite them once more under the one universal law of love is absolutely necessary to the full realization of the One, Holy, Catholic Church.

If we examine the constitutions of our modern State and Church systems we shall find that in them the principles of the Holy Catholic Church are controlling. They grow naturally out of the conception of the universal fatherhood of God and the universal brotherhood of man. God is Father. We are his children. He rules. We freely consent to his rule. We are free and equal because

we are brothers and loving sons of God. We recognize that the work of the State is to keep each one at peace with his social environment and that it is the duty of every man to love his neighbor as himself. We recognize as clearly that it is the duty of the Church to keep each one at peace with his natural environment over which God rules. And that it is each man's duty to be content with the natural conditions of the planet in which we live. In both, man as man is the only object of value. His well being, health, comfort, temporal and eternal peace and life are sought first of all. Moral and spiritual qualifications only are demanded for full membership in either. Both Church and State are Christian in theory at least if not in practice. They have been regenerated. They are no longer pagan. "The Galilean has conquered." When we examine the Charter of the Corporation for business we find the old pagan principle still controlling.

Property is the only qualification for full membership. The Corporation has no soul. It will do what not one of its members would consider Christian in his personal conduct. Christ is not in it. It needs regeneration. To bring our social organism into complete accord with the teachings of Christ and make it the Holy Catholic Church, our industrial system must be regenerated as our political and religious systems have been.

This is the work in which society is now engaged. It is the one, great work before the face of our generation.

When we have succeeded in uniting business, politics and religion in one social organism under one law of love to God and man we may properly call that Organism, the One, Holy, Catholic and Apostolic Church. An Industrial System is the method by which a community produces and distributes to its members food, clothing and shelter. It is the basis of the social structure and its most necessary part. Until it is ordered according to the law of love, there can be no personal liberty, no domestic comfort, no social peace and stability.

Food is man's first necessity, to obtain it his first work. "The State must have being before it can have well being." The science of economics precedes the science of sociology.

Nutrition is the first function of our being, reproduction the second. After these, a man will order his state and system of eternal salvation. It is a waste of breath to teach a man how to establish a home, a State or a Church until you have taught him a trade, how to make a living. Food supply must be the first concern with those who establish enduring Social Organisms.

Social organisms are fed upon bread, as are all other organisms.

The bread and butter problem is the first problem. Bread comes by human labor. The labor problem is the bread and butter problem.

The hungry man knows only one duty, and that is to get food. That covers all duty to God and man. If he cannot get it by labor, he will beg. If that does not suffice he will steal, rob, kill. He is in the natural struggle for existence. "Self-preservation is the first law of Nature," and Nature's law is God's law. If the worst comes, he will become a cannibal, and even feed upon his own children. In that last terrible struggle for life, home, State and Church go for nothing. He regards no property rights. Food alone is of value. Gold is worthless. No quarter can be given. The fittest will survive.

The present struggle in society is not political or ecclesiastical but industrial.

Our State and Church governments are Christian. They offer perfect liberty and independence to all men of proper moral and spiritual qualifications. But they cannot fulfill their promise. Political and religious liberty and independence cannot be secured without economic liberty and independence. This our industrial system does not give, and a large body of our people cannot exercise and enjoy the liberty and independence both State and Church offer.

The labor war, then, is a war for economic liberty and independence. As such it is as holy a war as ever was waged. It is the endeavor of Western society to give each member, the same position in the Corporation that he has in the State and Church.

We have dethroned the priest and made all men free and equal in privilege before God. We have dethroned lords and classes and made all men free and equal at the bar of human justice. Now we seek to cast down the millionaire and make all men free and independent in property. The grace of God, the justice of government and the products of human labor are all to be open and free to all who live a sober, righteous and godly life.

That is, we have, in our eighteen centuries of struggle made our State and Church Christian now we must complete our work by making our business corporation Christian. Until that is done, the other will be of little value, and the promise of political and religious liberty will remain only a promise unfulfilled to the multitude.

An Industrial system may be organized upon hunting or herding or agriculture. In the end it must begin with the soil. The soil is our only source of food, clothing and shelter. "Even the king is fed from the field." The tiller of the soil draws directly the shepherd and hunter indirectly. The best industrial system will be based upon agriculture. In it land is the most valuable property, "real estate," and the farmer, the most valuable and important member of the community. The land may be owned and worked by the community, or by individual members of the community. Individual ownership is the system in the Mosaic Commonwealth and in all Christian States. It is probably the best.

A perfect system will produce and distribute to all the members of the community a sufficient and constant supply of food, clothing and shelter. The work will be done by all the members of the community.

These are the simple conditions of a perfect industrial system. Its purpose is to produce and distribute to all a sufficient and constant supply of the necessities of life.

The soil is the source; Agriculture the method. The work is all done by the members of the community. Each man has sufficient natural strength to do his share. In America the soil could easily support a population of 1,000,000,000.

One would naturally think that, a people of our intelligence under such conditions could easily devise and conduct an industrial system that would be perfectly satisfactory to all.

The people of America are very industrious. They do an enormous amount of hard labor. The man who will not work and support himself when he can is the exception. He is a social outcast.

Then we have equipped the natural forces of steam and electricity, invented labor saving machines and devised methods of production that are more than sufficient for all our needs. America can produce enough food and clothing to supply the legitimate wants of three times our population. We waste enough each year to feed and clothe all the people of Japan.

The average family of the State of Connecticut is worth \$5,000. The average man in America is better fed, clothed and housed than the average man of any other age in history or of any other people on earth. This is obvious to any observer or reader of history.

Yet the average man in America is less contented with his lot than the average man in China, India or Turkey, or the average slave in the old slave days in the South. The better educated he is and the higher his wages the more discontented he is. The bitterest labor strikes occur among the most intelligent laborers in the best paid trades. The more perfectly he tries to realize in himself the Christian ideal of manhood the less satisfaction does he find in his social and industrial conditions. The most radical social reformers are those who have entered most perfectly into the spirit of the teachings of Jesus Christ, and his ideal of the Kingdom of God. This strange state of affairs reveals three things.

1. Our personal and social ideals are Christian.
2. The ruling conception of life among us is not Christian.
3. Our system of distributing the products of labor is pagan, or, as the New Testament calls it, Gentile.

Our Social Organism is regenerate in mind but not in body.

Our method of production is Christian. It is based upon the principle that each man must make his own living, by his own honest labor.

St. Paul declares, that the man who will not support his own family has denied the faith. He is worse than a pagan. Nature teaches that each being must perform for himself the duties of nutrition and reproduction. If he will not he must die. "If any will not work neither let him eat." This system works so well, that, among us, silver is hardly worth mining and wheat goes begging for purchasers and is fed to the cattle.

But the ruling conception of life is this: The more wealth a man has the more manhood and comfort he will have. The richer a community is the happier and holier its members will be. So this excessive haste, toil and anxiety to get money. So these statistics to show that America is the richest nation on earth. So this social position and honor of the millionaire among us. We have come to estimate men by their ability to make money. It is assumed that if all were rich, all would be moral and blessed.

It is difficult for the minister of Christ to preach from such Scripture as this:

"Blessed are ye poor for yours is the kingdom of God."

"Thou fool this night thy soul shall be required of thee."

“Take no thought saying, what shall we eat or what shall we drink or wherewithal shall we be clothed, for after all these things do the Gentiles seek.”

“Lay not up for yourselves treasures on earth.”

“How hardly shall a rich man enter the kingdom of God.”

“We brought nothing into this world and it is certain we can carry nothing out. Having food and raiment let us be therewith content.”

“The love of money is the root of all evil.”

The ears of our generation are not open to such words. To the poor they sound unsympathetic, to the rich, foolish. Yet they are the heart of the economic teaching of Jesus Christ.

It is needless to say that whatever value there is in this ruling conception it is not Christian. It is Gentile, pagan.

The qualities needed to make a man a millionaire may have a very great value. They reveal a kind of strength. They deserve praise and reward. The comfort that comes from vast wealth is not a little. We must not undervalue the man or the wealth. It is the conception that gives such a man the highest place and sees in money the highest good that is altogether unchristian.

This rules all classes. The poor toil to get rich, and the rich toil to get richer, for to be the richest man in the nation is to be looked upon as the first man in the nation by the mass of the people.

Nine-tenths of our thought is, "saying what shall we eat and what shall we drink or where-withal shall we be clothed." Therein we show our Gentile, pagan conception.

Out of this conception that estimates man by money and "a man's life by the abundance of the things that he possesses," grows our system of distribution, that rewards men in dollars, and gives to each according to his ability to get.

It gives the strong man much because he is strong, and the weak man little because he is weak. We judge that the strong deserve most. The man who plans and conducts the business of a great corporation is worth more to the community than the one who plows a field or works at the bench or mines coal and iron, or preaches the Gospel. We distribute the products of labor on that basis.

It is hardly necessary to say that this is a Gentile not a Christian basis.

"Among the Gentiles," says Jesus, the strong lord it over the weak, "but it shall not be so among you. But he that is greatest let him be servant of all. I am among you as one that serveth."

A Christian industrial system grows out of the conception of the supreme worth of each man in himself. "The life is more than meat and the body than raiment." Our greatness and blessedness lie in ourselves. "The Kingdom of God is within you."

A nation is strong, contented and blessed when it is great in personal manhood. Rome was most imperial when her soldiers "conquered the world on barley bread and goat curd" and her "Senate was an assembly of Kings." The true man, the prophet, the apostle, the Christ needs little to complete his life on earth. A manger will do for his cradle. He has not where to lay his head. Upon an ass's colt the King comes in the majesty of divine manhood.

Confucius, Buddha, Mohammed, Moses, Jesus, these epoch-making men of the race, had no care for the things that absorb the mind and heart of our generation.

The apostles "took joyfully the spoiling of their goods." In Nature man only is of worth. "God is no respecter of persons." It is only the little man, who has no faith in God, no love for man, no hope of heaven, poor notions of the kingliness of his own divine nature that must have much of this world's goods to perfect his life. But this is pagan.

Out of the Christian conception of manhood comes that apostolic system of distribution that gives to each according to his need. It gives the strong, well-endowed little because he needs little. It gives the weak and helpless much because they need much. The babe in the cradle gets more care and attention than the strong lad in the field. The widow and fatherless have more than the wife and children who have the richer comfort of a husband and father.

It makes the millionaire impossible. It discourages the ambition to be rich. It exalts manhood, health, naturalness, simplicity, beauty, grace, comfort. It discourages luxury, show, artificial wants. It encourages faith in God, love to man, hope in a better life to come. It assumes Fraternity, Liberty and Equality of privilege, are the natural and Christian conditions of social stability and peace. It asserts the right of the strong to all that they can obtain honestly by their own labor, but it also asserts the duty of the strong to forego insisting upon that right in the interest of social stability and peace. "We then that are strong must bear the infirmities of the weak and not to please ourselves." Jesus our master pleased not himself. He gave his life for us sinners.

We can never get away from that fact.

We may argue and explain and talk of human rights all we will but so long as we read the New Testament we shall be at war under any industrial system that gives one strong man a hundred dollars a day and a thousand weaker men only two. That is not Christian. If the strong, well endowed man really needs the hundred dollars, surely the weak, poorly endowed needs as much. If the strong man cannot live a sober, righteous and godly life without his palace, yacht, coach, theater, fine wines, and luxurious furniture, surely it is oppression to ask the weak man to do so. If it is best for the capable man to have a million dollar palace in which to

beget and nurture his children, it is also best for all men. If flannel and coarse leather are not good enough for the banker they are not good enough for the farmer or mechanic.

Other things being equal, one man's duties of nutrition and reproduction require as favorable conditions for their fulfillment as another. One man's legitimate needs are equal to another's.

Human love and reason will not be satisfied so long as one man sets himself above another as if his nature and wants were peculiar. This is but a new expression of that old Pharisaism which prays, "God I thank thee that I am not as other men. My wants are peculiar; my needs are different from those of that farmer and mechanic. I am not of common clay."

That is the barbarian's conception of life. He measures manhood by the size of his house, the length of his purse, the gorgeousness of his dress, and the number of his artificial wants. Of course it is not Christian. Jesus Christ was the strongest and the most refined man of his time. He is not ashamed to call us brothers. His Apostles were not weaklings. For the service they rendered to mankind they deserved more than any men of their generation. But they asked only enough to supply their legitimate human needs. They were poor in this world's goods but rich in faith and character. They made many rich. Whatever good they possessed they rested not until they had shared it with all who would receive.

Upon such models our personal and social ideals have been formed. When we hear one man say, I am strong; I deserve a palace, a yacht, a gallery of art, royal gardens of beauty, a thousand dollars a day, my wants are so numerous that the income of the farmer and artizan cannot satisfy them, I will have what my strength and work demands, it shocks our Christian feeling. Not so have we learned Christ. That is altogether barbarous. So the lions and bears act. Our Christian feeling is that such a Philistine ought to be suppressed. At the bottom of all our social discontent lies that Christian conscience that will not let us sleep so long as this Philistine is abroad, defying the people of God. In vain do we seek to convince it of error by the theory that social evolution is the old conflict for existence and survival of the fittest. We are sure that if God's kingdom is such an one as Jesus declared, this proud Philistine is not the fittest to survive. We are in the struggle that will be his downfall. "The meek shall inherit the earth."

Too long has the Western mind and heart been fed upon such thought as this. "Let this mind be in you that was also in Christ Jesus, who being in the form of God" did not hold fast to his right but became a servant.

"Ye call me Lord and Master and so I am. If I then your Lord and Master wash your feet ye ought to wash one another's feet."

“Look not every man on his own things but also on the things of others.”

“The kingdom of God is not meat and drink, but righteousness peace and joy in the Holy Ghost.”

“The good shepherd giveth his life for the sheep.” “Ye ought to lay down your life for the brethren.”

The spirit that breathes in these words can never be happy under our industrial conditions. We must abandon our Christian ideals or this ruling conception of life and system of economic distribution.

This becomes more apparent when we observe the type of social life our system is forming.

In an industrial system:

1. All may be proprietors, or as we say capitalists, and each work for himself his own master.
2. Part may be proprietors and the rest their servants.
3. All may be servants of the community.

The first is the ideal of Moses: “A nation of kings, each sitting under his own vine and fig tree.” If that could be realized, and each would be content with his own, all contention would cease. When America was a nation of farmers there were no labor troubles.

Of the second there are two kinds:

1. Where the servant is the property of his master.
2. Where the servant is hired by his master.

The one we call the Slave system, the other, the Contract system.

Neither of these systems is Christian and it is in them that labor troubles arise. Between masters and servants there has always been an irrepressible conflict. This is true whether the servant was a slave or a hireling.

When Christ organized the Church, the Slave system was universal. The servant was the absolute property of his master. Under the influence of the Church he became a serf attached to the soil and now, a hireling under free contract. The servant can go or stay, make his own contract and can be discharged at any moment. He is still a servant with no fixed tenure. Such a system is more difficult to control in the interest of the servant than slavery. The master has at least a proprietor's interest in his slave, and is bound to support him as long as he lives.

But the hired servant has no status. His master has no interest in him beyond his power to labor. So long as he can labor he can serve at his master's price. After that the relation ceases. It is certain to lead to perpetual war. We may say, that the interest of capital and labor is one, and of course that is a truism. All men have a common interest. But in this system their interests are made to clash. The system makes enemies out of brothers. Each must fight for his share of the products of common labor.

Another result is the aggregation of the bulk of the property of the community in the hands of a comparatively small class and make all the rest servants. It is working toward this result with great rapidity in America. The servant class see the process going on and see no hope of rising above their servile condition. It soothes their wounded pride a little to call them employes. But they know that they are servants. They must always serve some master, and as a distinguished political economist said, "The only right the laborer has is to have a good boss." They may change masters, but this is expensive, and the servitude goes on.

The classes separate. In self-defence the masters organize, the servants must also combine and corporate war takes the place of individual struggle. Thus it has always worked, and always will. It has no basis in natural justice. It does not reward every man according to his deserts. The producers, the farmer, manual laborer and the professional classes receive less than their share. The distributors, the banker, the railway manager, and the conductor of the corporation receive more than their share.

The masters live in splendid houses, luxuriously furnished, the servants must be content with anything from a cottage down to a garret. The master rides in a carriage with coachman and footman, the servant may have a bicycle, the trolley or go it afoot. Why this difference? Does the banker

need more nutritious food, warmer clothing, and a more comfortable home than the farmer? Certainly not. His personal needs are far less.

Does the railway president risk life, limb or comfort as does the locomotive engineer or brakeman? He risks only his money. Why then shall he have \$25,000 a year and the other from \$600 to \$1,800? Is the conductor of a corporation worth more to the community than the editor, teacher, physician, lawyer or minister? Certainly no one would make such a claim. The value of the professional man to society cannot be estimated in dollars.

Why then this inequality in distributing the products of the combined labor of the community? There is only one reason. Under our present industrial system the one, by virtue of natural force disposition or choice, is able to exploit the rest and induce them to serve him. He gets the lion's share because he is a lion, the king of *beasts*.

So they wrought in the good old days of Robin Hood.

“ The good old rule

Sufficeth them, the simple plan,

That they should take who have the power,

And they should keep who can.”

It is very manifest, that Christ and St. Peter could not follow that good old rule. That is good only for barbarians.

Alexander, Cæsar, Napoleon and their kind follow it with a good conscience. But St. John and the heroes of Christian history did not. They acted upon that better, older rule, that the strongest and greatest shall give most and share equally with the weak of the results of common toil, according as each has need.

Whether the barbarians' rule is better than the rule of Christ or not, our civilization is built upon the rule of Christ. Our civil and ecclesiastical systems know only his rule. Our industrial system must make them conform to its barbarian ideal or be regenerated. When it has been regenerated we may properly call our Social Organism, Christian, the kingdom of God.

It may be regenerated voluntarily or it will be under infinite strain and stress. God's kingdom must come. Let it come voluntarily and our Christian commonwealth will be complete, giving each man liberty and equality, based upon fraternity.

If it is forced upon us it will be Socialism and make all slaves. But come it must or Christ is a false teacher and his Gospel is a lie.

It is natural to ask, at its coming what form will it assume? It is not for us to hope for the Bible ideal; every man an independent proprietor, working for himself, and content with what his own labor gives. Steam and electricity have made that impossible.

But the Parish is easily capable of adapting itself to all conditions of society, and beyond it we need not go now.

The only Christian system possible then, is to make each man a voluntary servant of the Parish and persuade him to produce according to his capacity and receive according to his need. This would at once give that universal liberty and equality we so ardently desire. If we had the fraternity of the Apostles our work of reorganizing would be very easy.

Here is a community of about 1,000 families or 5,000 souls. Their religious system is based upon the conception that God is a being wholly separated from the visible universe. He appears to no one in any object of sense. Its practice consists largely of singing, praying, preaching and magical or symbolic rites. Ritualism, Rationalism and Revivalism prevail. The people are not happy in it. It does not carry with it the hearty assent of its most earnest votaries.

Its creed and cult are something to be apologized for. Some of the best people of the community have abandoned it altogether and the men, especially, absent themselves very largely from its assemblies. It is something wholly apart from the real life and work of the people. Its God is not recognized in political affairs or business. He is not generally invoked in the homes and his religion is wholly excluded from the instruction given the

children in the public schools. It is the general opinion that the Town and business corporation have nothing to do with religion.

The social and charitable life of the people is running very largely into clubs, lodges and insurance societies. Very few people look to the churches for assistance in misfortune. Their whole life is outside the churches and it is increasingly difficult to obtain enough money to carry on their worship and support their ministry.

The Town is based upon the theory that government derives its authority from the people and its purpose is to protect its citizens in their natural right to their persons, their property, their families and their good name. It is supported by taxation assessed upon the principle, *that each shall give according to ability and receive according to need*. It assumes the authority of educating the youth and supporting the poor.

The industrial system is based upon the theory that each man will support himself and family by his own free labor. He is free to make his own contract for service with another, or to conduct an independent business. They produce annually enough to supply all their needs and have been growing steadily richer.

But the method of distribution is such that the surplus is falling into the hands of a small class, and the great body of the people are hired servants. The farmers are rapidly falling from the first to the

lowest rank in the community and it is becoming increasingly difficult to persuade anyone to till the soil.

The education of the schools has been until very recently wholly intellectual. Now there is an attempt to make it manual in part. It is not at all religious.

As will be seen, the social machinery is very complicated and costly. Out of their earnings the people must support

1. The members and officers of the Corporation and Bank.

2. The officers of the Town.

3. The poor.

4. The teachers and the school.

5. The officers and dues of the insurance society.

6. The dues of the social club and reform society.

7. The doctor and lawyer.

8. The store and shop-keepers and the others who do the distributing.

9. All their amusements.

10. The ministers of religion.

After all these are satisfied they must support their families.

It is amazing that they can and do pay all these oppressive exactions and still live in the style they do.

Yet with all this ramshackle social machinery the people have no social life. The community has

no unity. It is divided hopelessly into clubs, churches, lodges, coteries and societies. These are constantly increasing. Yet they live isolated lives. There is no center of unity. There is no community feeling or pride. The people are migratory, and would leave the Town at any time if they could better their financial condition by so doing.

There is a total absence of religious peace. Real fellowship one with his neighbor is wanting. The people are not trained to endure the natural hardship of this life and they fall an easy prey to disease. They support four flourishing drug stores and keep seven capable physicians busy. Yet half of the children die before the age of twenty, and it is almost impossible to find a man above forty in perfect health of body and mind. Very few live the appointed time of seventy years. Yet this dreadful fact awakens little serious thought, because it is generally believed that all who die before maturity go at once to a heaven of perfect felicity. "They are better off," is the universal expression. So common is ill health that it is looked upon as natural, "the will of God." It will end at death and the liberated soul will be happy.

Because of this religious, social and physical unrest, the use of tobacco, coffee, opium and other narcotics is universal, and the use of alcoholic beverages, common. Those who consider alcohol a poison, use what is worse for the health, so-called temperance drinks, soda water, ginger beer, ice

water and the like. Vast quantities of candy, sweet-meats, spices and other fever and plague feeding stuffs are consumed by all classes.

The amusements provided for them are to say the least of quite doubtful value. Their reading consists largely of novels and newspaper gossip. The people work very hard from childhood to age, as if toil were the natural state of man. They bear the marks of care upon their faces. A gently or bitterly complaining spirit prevails. No one is content with his lot. Biting criticisms are common.

There is little hope or spontaneous joy. Even the laughter and crying has a forced ring.

No one feels secure in his economic or social position. Uncertainty rules all things, as if life were a game of chance. Class distinctions are becoming more definitely marked. Personal independence and manhood are declining. All have too much care and anxiety about food and dress, to grow into anything like the highest beauty and strength.

Some live too luxuriously, some unwholesomely and some not decently. The style of living set by the rich is so costly that hospitality has become a burden.

Parental and civil authority and responsibility are very weak. The children usually get what they cry for. Domestic life is losing its charm, and both men and women seek to escape from home to the excitement of the religious meeting, the

theater, the street, or the cup that does inebriate. The people are better than their social conditions. They are generally quiet, patient, industrious moral, and well meaning.

Their worst sins are the worship of an imaginary god apart from the visible universe and love of money and fine clothing. Their worst vices are excessive indulgence of bodily appetites and passions. Crime is very seldom committed except in petty ways.

The only government of the community is a narrow public opinion, a relic of the Puritan regime. The people do not know how to enjoy the good things of this life. Self-suppression is still in the place of self-expression. The dual nature, Dr. Jekyll and Mr. Hyde is a common experience. It is difficult to know the inner life of any. This is a community where the employes are governed by the highest Christian sense of the obligation which comes with wealth, are profoundly interested in every member of the community, and are generous to a fault. The employes also, are, in general, sober and industrious. The village is pleasantly situated and provided with reservoir water, electric light and sewers. Its conditions of existence are much above the average community in Europe and America. Suppose now that they organize themselves into a Co-operative Parish.

It is based upon the conception that all authority in government comes from the Power who made

and rules the planet. It is a Theocracy. Its God is He who manifests Himself in all visible objects and who set the Sun to rule the Earth absolutely as our Lord. Its law is natural law. Its administration is in the hands of the people. Its duty is to keep its members at peace with God, in fellowship and love with each other, in health of body, and supplied with all the necessities of life. It is supported and managed by the people, for the people, upon the principle, that each shall give to the community according to ability and receive according to need. They are equal. Each is a freeman, a king. They ask no one to support or rule them. Their Ruler is in the sky. Each family is a world in itself of which the husband is head. The heads of families form the Parish. They meet annually to choose officers, levy assessments, admit and exclude members and establish or extend industries. A unanimous vote is desired, but a two-thirds vote is decisive.

Each family should own a permanent home. The land and all instruments of production and distributions may be owned by the Parish. The officers of the Parish form an Executive Committee, consisting of a President, three Vice-Presidents, a Secretary, a Treasurer and seven others. These are chosen for life or a term of years.

The President is the Chief Executive of the Parish, presides at all its meetings, and administers all its ceremonies or rites.

The first Vice-President is a Teacher and has charge of all the instruction and training of the youth.

The second Vice-President is a Physician and has charge of all the sanitary affairs of the Parish.

The third Vice-President is a Lawyer and decides all questions of law concerning persons or property.

The Secretary, has charge of all the productive forces of the Parish, provides work, and superintends its performance.

The Treasurer has charge of all the buying, selling and distributing of the Parish.

The Executive Committee govern in all things except the election and expulsion of members, election and deposition of officers, assessment of taxes, and establishment and enlargement of industries.

All subordinate officers are appointed or removed by the President with the approval of the Executive Committee.

The Executive Committee annually estimate the needs of the Parish for the following year and apportion it upon the families for production and consumption according to the rule of the Parish. To assist them in this, each family shall make an estimate of its own capacity and need. This estimate the Committee shall report to the annual meeting for amendment and approval. After its adoption, the Secretary superintends its production, the Treasurer, its distribution and the President

and Vice-Presidents, its consumption in the interest of the peace and health of all.

The judicial system covers the whole man, body, soul and spirit. If any member is in distress of mind, body or estate, he reports it at once to the President. If it be distress of mind he is referred to the Teacher. If it be of body he is referred to the Physician, if of estate, to the Treasurer, and if it be a dispute between members, to the Lawyer.

If the complainant is not satisfied with the relief afforded by these officers he may appeal to the Executive Committee. Their judgment is decisive except in cases where the penalty is expulsion. The penalties are admonition, suspension and expulsion. Members are admitted or expelled by a two-thirds vote of all voters upon the recommendation of the Executive Committee. Officers may be removed by the same vote at the annual meeting.

The rites of the Parish are Baptism, Confirmation, the Lord's Supper, Pardon, Matrimony, Healing and Ordination. In these mysteries of religion is the recognition that God is a Cosmic Power, and rules this Earth through Solar Force. There is also the Christian Confession that this aqueous age of the planet is passing away and the Age of the Spirit is coming, when there shall be no toil, pain or death.

In Baptism the candidate is buried in water and raised out of water, in the name of God, the Father, Son and Holy Spirit. Henceforth he lives not for this age but the age to come. He is dead to this age.

In Confirmation, vegetable oil is placed upon the head of the candidate in the name of the Holy Spirit. In it he confesses and is assured that the Holy Spirit is the Cosmic Power who gives light or guidance to all beings, both in this age and the age to come.

In the Lord's Supper all who are worthy partake of pure white bread, and fermented juice of the grape, in the name of the King in the sky. It is his body and blood for men in the flesh. It came down from Him, and gives life to men. In it all partake of the one Life that flows through all beings and things. All partake as one body. Thus the unity of the Parish in the universe is asserted and maintained. This is the heart of the Parish, no one can come to this common table who is under any censure. It is a feast of faith, hope and love. To be cut off from it is to be cut off from the privileges of the Parish.

The Executive Committee may suspend any impenitent member for not more than one year.

In healing, the Physician administers medicine in the name of God. He, in the medicine and physician, heals. The rite asserts the fact and gives the praise to Him to whom it belongs.

In Pardon, the President assures the penitent offender of God's forgiveness and admits him again to the Lord's Table. It consists of a confession of his fault, a genuine sorrow for it and suffering the penalty assessed by the officer of the Parish, and absolution by the President.

In Marriage, the man, with the consent of the President, gives the woman a ring of gold, to assure her that henceforth in body and property they are one.

In Ordination, the officer-elect is anointed with oil in the name of God. By his authority and power he is to rule the people according to his law.

In the schools, the youth are taught the names and uses of objects as forms of Force or God, and the laws by which they come to be and are governed. They are trained to perform the obvious and natural duties of nutrition and reproduction. The education is wholly religious because all objects are of God and all duty is to God.

A marriage dower should be given to establish the young married couple in a home of their own.

The wealth of the Parish is in its people. The one purpose is to beget and nurture a tough, healthy, hardy, loving and fertile race. In the struggle for existence such a race will survive. Only such a race can survive to the age to come. The children should be trained to endure the natural hardship of hunger, cold, heat, storm, and labor. Life should be natural, regular and simple governed by the Son. Sickness should be regarded as something to be repented of as well as cured. Peace, comfort, health, plenty should be the objects sought.

The natural order of the Christian year with its four great solar festivals of Christmas, Easter, Whit-

Sunday and Thanksgiving is the order of life. God is the Ruler of the planet. Through the sun He brings day and night, summer and winter, seedtime and harvest.

To Him as Father is given all glory. His Agent, the Son, our Lord is honored as Himself.

That mighty breath or Spirit that proceeds ever from sun to earth, bearing heat, light and life to our world and its creatures is given equal praise.

God is acknowledged in all things.

All the buildings public and private, all the machinery or implements of industry, all the land and streams of water, all the persons of the community are dedicated to the service of God. For God is the heat, light and life in the sunbeams that germinate, grow, and ripen the grain and fruit. God is the nourishment in food. God is the Force in electricity and steam. God is the all and in all. "Over all, in all and through all." And the Parish recognizes the fact, and gives Him the glory that properly belongs to Him.

"We are his people and the sheep of his pasture."
"All things come of Thee, O Lord and of thine own have we given thee."

In the co-operative Parish there is nothing new. It is only a restoration of the Parish of the apostles. It is only the completion of the New England Town. It is exactly what Hooker and Davenport tried to organize at Hartford and New Haven, and would have organized, had they followed the teach-

ing of the Nicene creed rather than the theology of Augustine. It simply permits co-operation to take the place of competition in human society. It makes love not hate the ruling power among men. It makes the God of Nature our Father and all men brothers.

It can be organized anywhere, by any people who have the faith, hope, love and will to do it.

It covers the whole of man. It is a state, a corporation, a bank, an insurance society, a social club, a reform association, a sanitarium, a school, a church.

It is inexpensive, natural and eternal. It is a Theocracy, a Republic and a Democracy. God is enthroned King of all by the loving consent of all. In it man is at peace with God, in charity with men, in health and plenty. No one asks his brother, Do you know God? for all see him and are nourished by his Mighty Breath or Spirit which is ever proceeding from Him through our mighty Lord in the sky. The universe becomes a Temple, human life a prayer and a song, for man dwells in God and God in him.

In association with other kindred Parishes it could easily form a co-operative Commonwealth, called a Diocese or State, whose chief officer could be called Bishop or Governor.

What hinders the organization of such a Commonwealth? Here are the natural conditions, the people and the ability. God is Father of all. He

does light, warm, feed and govern mankind through the Son. All men are brothers. God's natural law is Love. Co-operation is the rule of the universe.

The will of man only stands in the way. He imagines a god apart from the universe. He invents a duty apart from Nutrition and Reproduction. He sets up his will against the will of God, He will not renounce the devil the flesh and the world.

The fault is all in himself. If he was a better Christian the social reform would take care of itself.

Three hundred years ago that same community was a wilderness of bloodthirsty barbarians. The same natural conditions existed then as now. But a better type of man appeared and now it is a civilized community. When a still higher type of man appears, it will be a Christian community. Until he appears, the present curse of social strain stress and unrest will rest upon it.

Until he comes, society in our Western civilization will be upon the verge of anarchy or despotism. We are free and equal in the theory, but we are not fraternal. When Fraternity controls, our freedom and equality will be a reality in the One, Holy, Catholic Church.

The reform, if it is to come and abide, must begin in each individual, and the local community. Social growth like all other growth begins in the

particular and extends to the universal, Wholesale reformation is despotism. The co-operative Parish is in line with all the movement of society for 1800 years. It is needed to complete the Social Regeneration of Europe and America.

The co-operative Parish is but the realization of the hope of the Anglican Church in her Prayer Book and prayer for the whole state of Christ's Church militant. To adopt it as her own is but to complete the Reformation so well begun by her great leaders of the sixteenth century and make her the One, Holy, Catholic and Apostolic Church.

Such a conception of the Holy Catholic Church is in sympathy with all mankind of every class, nation, race and religion in their endeavor to solve the problems of existence. In it the real Church of Christ sees the man practically solving the questions of Nutrition, Reproduction and Regeneration. He seeks to live in peace, health and plenty here and in glory immortal hereafter. It is always the same.

It is a being at war with his environment which has mastered and grown too narrow for him. He must bend the forces of his environment to his will, make air and all its powers minister to his comfort and help him to a higher sphere of immortality. In it all she reads the fulfillment of God's purpose to regenerate the race and the planet, make him a new immortal being and it a home worthy of such a being. "The whole creation

groaneth and travaileth together in pain waiting for the appearance of the Sons of God." The travail is not in vain. The Sons of God, of the measure, power and glory of Jesus shall appear. "*We shall be like Him.*" "Behold I make all things new." Its contention is, that men seek these gifts of God in wrong ways. They seek for bread, not by honest tilling of the soil, but by war, robbery, dishonest trade or unavailing prayer. They do not exercise their physical functions of nutrition and reproduction for the purpose of strength and children but to gratify unholy appetites and passions. They eat and drink for present gratification of the palate, not for permanent health and power. They dress not for comfort but for show. They toil not for the necessities but the luxuries of life. They marry not to perpetuate the race until Christ comes to establish his glorious kingdom but for lust.

They study not to find the way of God and walk in it, but to gratify an unholy pride of intellect and curiosity. They will not observe God's universe and see how he works, but imagine a universe of their own. They will not accept God's revelations of himself and his purpose for man, they are ever misreading that revelation and that purpose. They will not accept God's King the Son, as their ruler, God's social organism for their government, God's system of culture as their method of nurture. They will walk in their own ways and not obediently

accept the righteousness of God. They will make images of God or use his name without applying it to any object. But the signs of God in Nature that He himself has set to reveal his eternal power and Godhead they pass by as profane things. They see God in an image of marble or bronze, but not in their fellow man.

They can see him in a taper light but not in the sun and stars. They can see him in a book but not in bread and wine. They can find him in any artificial article of their own invention but not in the measureless universe he has generated.

“This is the condemnation that light has come into the world but men love darkness rather than light because their doings are evil.”

They will not quietly overcome the love of the riches of this world by unostentatious almsgiving, the desires of the bodily senses by joyful fasting and the pride of intellect by faithful communion with God through the loaf and cup, in the hope and prayer, that, by the body and blood of Christ thus partaken of, the body and soul would be washed from all sin, and made fit for the effusion of the Holy Ghost to complete the sanctification. They persist in seeking this salvation by the magic of a ritual, by the study of letters and words and by the excitation of the nerves through song and bodily motions.

Thus they make themselves unfit to perform the duties of this life, and lose the life to come.

They will not see God in the visible objects of Nature where alone mortal eye can see him. They will not commune with him through the food he has provided for that purpose and in the only way mortals in the flesh can commune with him and live.

They will not believe that Nature's orderly ways are God's ways but ever seek for an extraordinary sign as a mark of his presence.

Let all men learn once more to see Nature as a Theophany. Learn once more the old laws of Biology as set forth by Moses, and accept the way of salvation as set forth in the sacramental law of Christ. Then, to all, there will be but One God even the Father, One King, Jesus Christ, One life, the Holy Ghost, One Social Organism, the Holy Catholic Church, One system of Culture, the Sacraments.

"Then shall we all come in the unity of the faith and of the knowledge of the Son of God, unto a full grown man, of the measure, of the stature, of the fullness of the man of Galilee."

"Neither pray I for these alone but for them also which shall believe on me through their word. That they all may be one as we are. I in them and thou in me that they all may be one in us, that the world may know that thou hast sent me and hast loved them as thou hast loved me."

"O merciful God, who hast made all men and hatest nothing that thou hast made, nor desirest the death of a sinner but that he should be con-

verted and live. Have mercy upon all Jews, Turks, infidels and heretics and take from them all ignorance, hardness of heart, and contempt for thy word and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under One Shepherd, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Spirit, One God, world without end."

Let all the world say, Amen.

CHAPTER IX.

Christ or Cæsar?

Our wonderful Western civilization is passing through the storm of a tremendous Social revolution. Society is drifting helplessly away from Christian ideals toward Roman. Social anarchy is impossible for long. Cæsar rules when Christ is rejected. The rule now is not physical but spiritual, of mental conceptions not brute force. The day of the physical man is long passed. The King has given way to the Constitution. The battle now is over the nature of the Constitution. Shall it be Christian or Roman, religious or irreligious? Shall it be of reason or force, of hope or fear? Shall it be in line with man's highest reason or against it? Shall it be of the Republic of Christ or the Empire of Cæsar?

The old fight between man as a citizen and man as a soldier, man as a father or man as a monk is on again. This time it is final. Now it is between man as a free man and man as a slave to incessant toil, between man as immortal and mortal, man as a son of God or man as an animal, a beast of burden. In the empire, the soldier conquered the cit-

izen. In the Church the monk overcame the father. Now must the free man give place to the slave? Must mortals cease to hope for heaven? Must all our glorious hopes of the appearance of the sons of God be surrendered and we be content to live like cattle? This is no cry of the pessimist who has lost faith in God or man. If anything is certain, it is, that God's kingdom will come and his will shall be done in earth as in heaven. It is the warning of a prophet who knows that man is a son of God, by right of birth a free man, and that some day, if not now, he will assert his right and reign in the earth as such. He may reign now. This is his day. If he will only take the scepter from Cæsar he may enjoy his freedom of the sons of God now. But now the signs of the times betokens the advent of Cæsar. We hear the old cry of his heralds, saying, Society is in danger of anarchy, and free competition. Let all become slaves and competition will end. So said Cæsar's heralds in days of old. The Republic is in danger. Turn it into a military camp. Let all become soldiers and, despite the warning voice of Cicero, it was so. Cæsar came and Rome became a camp.

So said Cæsar's heralds in mediæval days. The Church is in danger. Turn it into a monastery. Let all the clergy become monks, and it was so. Hildebrand came and the Church became a monastery.

Yes, the Social Organism is in danger. We have forsaken the ways of social health. "Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you, your riches are corrupted and your garments moth-eaten, your gold and silver is rusted, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped up treasures together for the last days. Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord."

Yes, society is in danger. We must go back to the Parish of Ephesus, or straight to the military workshop of Egypt.

A man of Mr. Kidd's wide reading ought to know that our social judgment day is nigh, when he hears the cry of woman, that the conditions of life are so hard, that her reward in her children do not compensate her for the pain of motherhood and nurture. Woman is the fountain of society. Through her the Social Organism performs its functions of reproduction. Without her it cannot continue. Her task is at best no easy one. "In

sorrow is her conception and man is her ruler." But she cheerfully bows her neck to his yoke for his love, bears her sorrow and forgets her pain as she sees the manchild of her agony. Now we hear her cry that her ruler is too hard upon her. He no longer gives her his love. He cares more for his office than his home, more for his club or saloon than his fireside, more for his money than his children, more for his mistress than his wife. He asks her to deck herself like a harlot to gratify his pride for show and then blames her for obeying his will. He honors her who writes a novel more than her who bears and nurtures his family of sons and daughters. He compels her to study letters and then permits her to live unmarried because of the false culture he has given her. Her sacrifice is too great. It is absurd and unreasonable. The reward does not balance the pain. She must escape from her servitude. Another career than motherhood must be given. *Marriage is a failure.*

There is no mistaking that cry. It is the appeal of the Roman matron to *Bona Dea*, of the Italian mother to the Blessed Virgin. Her stern male god is too hard upon her. His social organism is unreasonable in its demands. His world is too cruel. Even motherhood is ceasing to be a joy to her. Domestic love is being fettered. Cupid is bound with chains of gold and is pining and dying.

And Mr. Kidd, as pitiless as Cæsar or Gregory VII., answers it is the will of God, the law of

Nature. You must submit to the sacrifice, however unreasonable or absurd. What if Nature's law does compel "generation after generation of grown people to sacrifice themselves to their children?" It is Law, the Order of Nature. The Organism must perish or you must die.

But will my death give peace and relief from this dreadful strain to my children? asks woman. If so, I gladly die. No, is the hopeless answer. The strain is eternal. The sacrifice you make must be made by all your posterity. Your sacrifice is useless. It is for an organism that too will perish in the struggle of life. But it is a necessity. So Mr. Kidd, inspired by his god of Evolution, confesses. Yet he chides woman for crying to her *Bona Dea* against the tyranny of her male god.

The high priest also said, "It is better that one man be put to death than the whole nation perish not." Let us crucify Jesus or the Roman will come and destroy our nation. So they crucify Jesus. But did that stay the iron tread of Cæsar, that minister of God Almighty's wrath? Not for one hour.

The Social Organism that piously demands the life of its peaceful citizen, be he the least in the kingdom, that it may live, will soon hear the tremendous tread of that iron heel.

This cry of woman can never be ignored. Beware, when she cries out that social conditions are so hard that motherhood has ceased to be a joy.

We shall see how her male god will perpetuate his organism of savages when woman refuses to submit to his unreasonable laws. What will he do? Compel her to submit by the suprarational sanctions of religion? But she is already forsaking his religion and is crying to the Blessed Virgin. She will not submit. Who can compel her to marry and bear children that are only a curse to her and themselves?

All that is left is to treat her as the herdsman his cow.

Turn the Social Organism into a workshop. Make all slaves. Choose the healthiest women for purposes of reproduction and compel them to give their bodies to men chosen by the State for that purpose. *That is the only substitute for marriage.* That comes in at the door of all Social Organisms where love flies out the window.

If the cry of woman is not sufficient warning, listen to the cry of the farmer, that most long suffering and patient member of society. He too is in deep distress. The conditions of modern life are so burdensome that even his Atlantean shoulders are growing weary. His farm is becoming worthless. With all his toil he cannot live up to the style of modern society. He must leave it and give up his liberty.

The farmer is the organ of nutrition, as woman is the organ of reproduction, in the Social Organism. His lot at best is not easy. "By the sweat

of his face he eats bread and briers and thorns grow with his wheat." But his reward is sufficient when society gives him his proper rank and appreciates that he is the most useful member. *He must rank first.* In the distribution of his products, the husbandman must be remembered first. He is his own master, close to Nature. He works with her primal forces of earth, water, air and solar light. He derives his life at once from her exhaustless bosom. He is the priest of Nature. Through him God gives his blessings of this life to the Social Organism. He works with God and orders his life by the movement of God's sun and moon. He is by virtue of his office and gift the rightful king of men, and *should sit at the head of the table.* But now his home is no longer a refuge. His ancestral estate, on which his fathers walked as free men for generations, is become a burden. His old, proud pre-eminence is gone. The banker, the trader, the mechanic outrank him in the social scale. He, the most useful member of society, without whose patient toil the Organism could not live on, is made to serve the table at which he ought to sit as master.

He leaves his ancestral halls, turns his back upon the home of his childhood and the graves of his forefathers, flees to the city, gives up his liberty and independence to escape a bitterer fate, that awaits him if he remains.

Great Pan is dead! So cried the Roman farmer and

fled to the city to become the client of some great patrician or feed upon the free granaries of Rome. Great Pan is dead! We hear the cry once more, as we see the ancient halls passing into the hands of coal barons and railway kings. The rural population stream into the city to toil out their life far away from the holy charm and health of Nature's heart.

We sneered at the pretensions of the great families, so proud of their long pedigrees, and their old farms. To spoil them of their right and bring them to the dust seemed very holy work. But we forget that the storm strikes the loftiest trees first. Soon it will sweep along the ground. The slender shrub and grain and vine must be protected by the forest or they too will perish. And now we are dismayed. The small farmer too flees from his farm. We plead with him to return, to stay. We say, the farmer is his own master. No one is so free as he. His bank never fails. He is a king and priest. He hears and answers, sadly, *not is. Once he was, but is, no longer.* There is my farm, you may take it. It is nothing now to me. I have no position in society. My income is not equal to yours. I, who dig the wealth to feed you, while you build your city palaces, must live in a small way. My life is too narrow, too lonesome. My business is too unremunerative. My social position is too low. Try it yourself if you doubt me. Give me back my old proud position in society,

treat me as I deserve and I will go at once and toil forever on my old beloved farm. It is infinitely pitiful, but so true, this cry of the Proletariat. It is the old bitter "cry of the laborer who have reaped down our fields whose hire we have kept back by fraud-" "We have lived wantonly," in our gorgeous city palaces." "There has been no industrial king in our land and every man has done that which was right in his own eyes." This is the result of our liberty. We have pushed the real king, Samuel the prophet and priest, the farmer, from his throne and set up the Saul of our own choosing, the Banker.

Our women cry to *Bona Dea* for the male god will not hear her cry for children. Great Pan is dead. What then? Demos is not dead. Demos is Cæsar. Demos is a sword. He is man's last resort. Now is he armed with ballot and dynamite. He hears the cry of woman that her babes are strangled in her bosom, and she must be wanton or desolate. He hears the cry of the farmer that his land is taken away and he must be a slave or a beggar. Demos is not as patient as Great Pan. In him is no compassion for weakness or sin. He only feels what is wrong and then marches straight on regardless of the ruin he makes to rectify that wrong. We saw him once in France. He has been, for eighteen hundred years, crying to the Father of all to avenge him of his adversary. But the long suffering, patient God

still leaves his prayer unanswered. He says, "be patient unto the coming of the Christ." But Demos has lost faith in that long delayed coming. His patience is exhausted. He has been taught that he is himself a god. "That all government derives its just power from his consent."

He has grown weary of this hopeless sacrifice of earthly joy for a vague hope that, somehow, somewhere good may come to himself in a better world, or to his posterity in a far off age. His hope of future good is almost gone. He is angry with the Church for reminding him of it. When he cries for bread, the bread the Church offers seems only a stone. And the pity of it is that the bread his religious teacher gives is too often only words learned from her literature.

That she is utterly incapable in the present crisis of society is as true as it is sad. It is not because she lacks the mind to help but the power to do. The literary culture of the monastery has palsied her energy and made her helpless in the presence of real need. So long as our modern man is prosperous he may patronize her literary and musical services and criticise her sermons. But in his adversity he turns elsewhere. If he is sick, the Church can only pray an unavailing prayer for his recovery. In that he has no faith. He sends for the scientific physician. If his soul is oppressed with care and the burden of his earthly conditions, the Church can offer him hope of a better life

through the magic of her ritual, or the argument of her sermon or the song of her revival. They do not lift the burden. They bring no living hope. He turns away to stupefy himself with narcotics or drown his sorrow in the intoxicating cup, or seek forgetfulness in the theatre or dance. The State may yet lighten his burden and give him easier social conditions. But he hopes for nothing from the Church. If his spirit is darkened by the mystery of this world and the strange workings of Nature, the Church can only say, wait, we shall know behind the veil. Her theology is hopeless. It points his mind only to an eternal night of endless pain and sin. He has ceased to ask the Church for light. He turns to science. Even its dreary death is better than the hopeless pain of Theology. Even if he is poor, the Church comes with such parade of charity, she advertises his poverty and makes him a pauper. He turns from her to the State or to a secret fraternity for relief.

The frantic effort of the Church to minister to this real need reveals more clearly her total lack of power. If she had power she would be calm as science is. As she is weak she frets and worries and adds only to the discomfort of the poor by over-eagerness to appear a good Samaritan. She has lost the mystery of preaching glad tidings to those who are really poor.

Our suffering Demos has lost faith in her message of a better world. And now he sees himself

bereft of earthly comfort as well. "The right to worship God according to the dictate of his own conscience," has not brought him that sweet communion with God he fondly hoped and confidently expected. He finds himself as far from God and heaven under his minister as he was under his priest and when he deserts his minister God comes no nearer. He is only the more lonely.

The free States, which he has built to protect him in "his inalienable rights to life, liberty and property," do not protect him. They work in the interest of the capitalist, his master.

He is pondering the subject and brooding over his toil and servitude. His brooding bodes no good to society. Demos cannot regenerate society. He can level all grades to the lowest but he cannot lift all to the highest. He can make all slaves but he cannot make all freemen. How will this new god of evolution feed his organism of savages now that the farmer has rebelled? Will he offer them the surplus capital of past toil? Rome fed her savages on the spoils of war. Monastic Rome fed her savages on the surplus merits of the saints, but both of these sources were soon exhausted. The bank of the Empire soon failed. Food can come constantly only from the soil. The bank of the Papacy failed also. Her paper promises of grace soon fell below par. Heaven alone is the source of perpetual grace, and each generation must draw on that bank for themselves. Surplus capital is poor

food for hungry souls or stomachs. What then? Compel them to return to unremunerative farms by the sanctions of religion? So tried the old Church, to make people submit to its priestly tyranny by appeals to hell. But alas, Great Pan is dead! Faith is gone. But still the Social Organism must be fed. Bread must be dug out of the soil. No one is willing to do the now disgraceful work. What can be done but use the policeman's club? It is the iron tread of Demos this new Cæsar.

Of course we might return to the old ways of love. Fill woman's heart with joy and her home with children. Set up the farmer in his rightful place as king and master. Yes, we may. There would be no trouble then. The mother would sing her lullaby, in peace, and the farmer would go to his toil with the proud joy of old.

Ah, yes, we might.

More ominous still is the deep questioning of the Christian conscience of our age, "which makes cowards of us all."

If Nature's law is right, why this bitter cry of natural love for liberty to bring forth children and natural appetite to till the soil for bread?

If Nature's law is equal, why these classes of rich and poor?

If Nature is no respecter of persons, why this gross inequality in the distribution of the products of the soil? If all men are brothers and all have

one Father, why these standing armies, navies and this cry of the disinherited?

If man's only duties are nutrition and reproduction, why shall one man have a thousand dollars a day to feed his family and his brother only one? Why shall one man have a marble palace in which to beget and nurture children and his brother only a garret?

If heaven is man's only supreme hope why this insane greed for gold?

There is no mistaking that cry. It is the deep voice of man's reason protesting against our social practice. Our faith is one thing, our practice is the opposite. Jesus Christ says one thing, but we do another. It must be met, either by repentance and a return to the Parish Ideal, or with the club of Cæsar. Either our Gospel is all wrong, or our social conditions are. As I have said, either Nature and her world and law are totally different from what we have been taught by Christ or we have wholly perverted her ways. If we are right Nature is wrong. Nature would never compel us to kill ourselves in the performance of our duties of nutrition and reproduction if she were not cruel. So we must assert that she is wrong or confess that all this social toil, stress, pain and discord comes from our total disregard of her laws.

We must set ourself against her and endure her unreason as best we can or we must submit and confess our wrong. If Nature is wrong then, of

course, there is no help for us. Our conscience says that she is right. But Mr. Kidd and his school say no. We are right. Man is doing his best. Nature is at fault. Its Social Organism must ever be at war with reason. To ask it to conform is absurd. From its cruel inequalities and oppressions there is no relief. Against the pitiless god of evolution, reason and instinct must cry in vain. God will not change his law of progress and man cannot. We must submit to this eternal discord and inequality forever. This is the plain English of it. Nature meant man's environment to be a hell. If we are not willing to submit to his will because we fear his anger, we must be made to do it through fear of man.

Unreason and injustice are the order of Nature. Against that order it is useless to fight. To save the Social Organism we must yield all hope of peace. If we try to follow reason anarchy will ensue, not because man is depraved but because Nature is hateful. Give up your reason, submit or the Social Organism must perish.

So said the Roman See in the sixteenth century, when reason and conscience revolted from her ways. My ways are right. Your reason is wrong. God's world is essentially unreasonable. Your rebellion against me is a rebellion against God. So instead of leading the reform as she might have done and thus have saved Europe those centuries of war, she threw the blame on God and the people

went back to her darkness and spiritual tyranny. This is the only way the voice of conscience can be hushed. Smite it straight across the crest. Pierce it to the heart, in the name of God. Tell it it is a lie. It perverts the ways of Nature. Its hopes of love and peace, equality and brotherliness are only dreams. Man's lot is and always must be about what it is. To ask it to be otherwise is absurd and childish.

Then Cæsar comes to rule the nation of imbeciles who have given up reason and conscience. He turns them into his asylum for the insane, that, mayhap, he may, with straight-jacket and military order and discipline, let into their darkened mind a ray of heavenly light. An insane asylum is a good place for such. Nature is too kind to permit the man devoid of reason to wander as sheep having no shepherd. If they be religious, he puts them in the monastery under iron vows and fear of everlasting hell. If they be scientific he chains them in a corporation under contract and fear of starvation.

This is his way of mercy and reformation. So he binds all "who fall from their first estate, in chains, under darkness unto the judgment of the great day." These are his hells and he has none other. Surely these have in them enough "weeping and wailing and gnashing of teeth" to satisfy even John Calvin.

The real sign of coming social despotism is, not the cry of woman or the farmer or our conscience. These are signs of life not death. If we heed and follow where they point, they will lead us to the Millennium of Gospel promise. That land of milk and honey is ever at the door if we had but faith to see it and possess. But no man can listen to the voice of our generation without noting its prevailing tone of sadness. It has none of the joyous ring of the Reformation period of Luther and Shakespeare. The mother's cradle song, the lover's lay, the hymns of religion are all set to a minor key. The only hymns that have sonorous ring are our battle hymns.

Philosophy is deeply tinged with pessimism. Art has lost its hopeful idealism. The novel is far away from the Waverly of its great originator. Literature is critical rather than creative. It is introspective and realistic, or vulgar, bizarre or grotesque. Our wit is tinged with cynicism. Even the river of our pleasure is growing turbid. The tale of true love, "that never did run smooth," yet is ever new, and ends so well when it ends in happy wedlock and pure domestic life is not pungent enough for our jaded taste.

As one has said, the age wishes to be thrilled. Men run into the crowd to get away from themselves, yet in the crowd they are still solitary. Society is not an organism but an aggregation of angular individuals. A sad crowd it is.

Our spiritual prophets are dumb. They tell no more of the glories of the Church that shall be, "When the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. When the lame man shall leap as an hart and the tongue of the dumb sing." Our social dreams are sordid. They issue only in a land perfumed with the incense of tobacco and made delicious with music, wine and women. It is that land of perpetual summer afternoon, whose people at last turn to swine, a refined sensualism.

A brilliant writer can publish a volume on the curious question, "Is Life worth Living?" "The Decay of Laughter" is the subject of an essay by an acute observer of our time. "Merrie England" is becoming Sad England. Even great, rugged, Young America is losing that buoyant hopefulness of other days. He does not boast so proudly as he did. Religious doubt is displacing faith. Even disbelief in the existence of God can be freely expressed without shame. The one greatest Englishman of science, Charles Darwin, finds no word in all his observations of Nature to help our faith in a higher existence.

Even England's greatest poet, that last support of faith, comes back from his meditations on Nature's ways, with a song so hopelessly sad, that the heart of the English race is made to vibrate with woe, as he sings:—

"Are God and Nature then at strife ;
 That Nature lends such evil dreams ?
 So careful of the type she seems
 So careless of the single life ;

That I, considering everywhere
 Her secret meaning in her deeds,
 And finding that of fifty seeds,
 She often brings but one to life ;

I falter where I firmly trod,
 And falling with my weight of cares
 Upon the great world's altar stairs
 That slope through darkness up to God,
 I stretch lame hands of faith and grope,
 And gather dust and chaff, and call
 To what I feel is Lord of all,
 And faintly trust the larger hope.

"So careful of the type," but no,
 From scarped cliff and quarried stone
 She cries a thousand types are gone.
 I care for nothing. All shall go.

Thou makest thine appeal to me,
 "I bring to life, I bring to death.
 The Spirit does but mean the breath,
 I know no more," and he, shall he,

Man her last work. who seemed so fair,
 Such splendid purpose in his eyes,
 Who rolled the psalm to wintry skies,
 Who built him fanes of fruitless prayer,
 Who loved, who suffered countless ills,
 Who battled for the True and Just,
 Be blown about the desert dust ?
 Or sealed within the iron hills ?

No more ? A monster then, a dream,
 A discord. Dragons in the prime,
 That tear each other in their slime,
 Were mellow music matched with him.

O life as futile, then, as frail !
 O for thy voice to soothe and bless !
 What hope of answer or redress
 Behind the veil, behind the veil ?”

Here it is, that sickening, killing doubt of God's goodness, that last bulwark of human hope and liberty. There is hope of freedom and better days so long as he can sing:—

“ I see the wrong that round me lies,
 I feel the guilt within,
 I hear with groan and travail cries
 The world confess her sin ;
 Yet in the maddening maze of things,
 And tossed by storm and flood,
 To one fixed stake my spirit clings,
 I know that God is good.
 The wrong that pains my soul below
 I dare not throne above.
 I know not of his Hate, I know
 His goodness and his love.”

But what is left to man, when he is swept by the torrent of unbelief, from that *fixed stake* ?

But the doubt is present in the minds of millions. Scientific evolution is making it an article of faith. It teaches that man is the product of heredity and environment. Out of the grip of these two powers he cannot rise. Fate is God. Human liberty and responsibility are taken away. Fate makes and unmakes. The excuse for any sin is, I was born so, it is hereditary, a physical disability. Now anyone can see that our present environment in the

planet is not perfect. It is one of heat and cold, lightning and tempest, plague, pestilence and famine, pain and death. What conclusion can follow human reasoning? Exactly that to which Buddha arrived at the sight of disease, decay and death. Human existence is evil. The desire for it must be extinguished or peace cannot come. So argues the man of science. I am the creature of heredity and environment. My environment is evil. The God who created me and it must be cruel, weak, unwise. It is only in such social soil that this theory of evolution could grow, or its social organism the corporation control. Man in the remorseless grip of a cruel God soon falls into hopeless servitude to cruel men.

Herein is the saddest sign of our time. Man is losing faith in a good God, then in himself and is surrendering himself to blind destiny. In that glorious struggle for liberty, not only from the tyranny of man, but of this present aerial environment to which the Son of Mary called him, he confesses defeat. In vain we point him to that one man, Jesus, who rose above his environment, who bent the wind and wave to his will, who rose from the dead and ascended to heaven, who conquered disease, decay and death, who made plague, pestilence and famine impossible. He has grown weary of that old story. It is to him an old wife's fable. Man is a creature of his natural environment. In it he is born. In it he must live and die. The

escape of Jesus is but the fancy of a woman. To fight is useless. God is to blame. I must be content with this hell of toil and death.

The Church has no message for him. He is impatient with the preacher who still talks of salvation and heaven. Maybe his impatience has a true basis. But it is none the less sad. It is pitiful that the Church has no good news to tell to the poor man of our generation, that will really give him comfort. When it fails what is left?

He who runs may read. Shadows of doubt and sadness are falling across our splendid civilization. The radiant light of faith in a good God, the sustaining power of hope of a better world are passing, and with them, alas, sweet charity is going also.

All that remains is conscience. When the faith of the Gospel is gone and the hope it inspires is dead, the sooner we divest our minds of the conscience it forms the better. But as yet we cannot get rid of it. It galls and worries us. The Christian Demos, whom we have chosen for our king, like Saul of old is being troubled with that evil spirit from the Lord. He has forsaken the Prophet of our civilization, Jesus Christ. The hopefulness and sweetness of his youth are leaving him. His strength alone remains. The heavy care of governing his unruly, greedy subjects is making him sad and stern. He is feeling for his spear to see what virtue there is in that.

He still holds fast to the doctrine that each man shall worship God according to the dictates of his own conscience, though it split the Church into a million sects and leave him with no worship at all. He still believes that every man is created with inalienable rights of life, liberty and the pursuit of happiness and writes his constitutions to secure equality, liberty and fraternity. But he finds it no easy task to secure unity of worship in his Church or realize liberty, equality and fraternity in his State. He begins to see now that it is much easier to give up the old regime of the Prophet of Rome than to establish a new one of the Demos.

He believed at the outset that Rome was to blame for his discontent. If he could worship as he pleased he would be happy. When his desire was granted, still his soul was lean. He believed that the hereditary classes stood between him and peace. Liberty not Fraternity was his watchword. The classes went down before his onrush. The government is his. Political and religious liberty are in his hands. Before the law of heaven and the State all men are equal. But the peace has not come. And now the rich man stands in his way. What he needs is a proper share of the products of labor. Then he will be content. Now he moves forward against this last stronghold of his foe. He has religious and political liberty, he must have economic liberty and then he will be free indeed. At the bar of God all men stand upon an equal

economic footing. So they must do in the State. His cry now is economic liberty and equality. Then will his hope of peace, liberty, equality and fraternity be realized. Resistance of the priest and noble was vain. Resistance of the rich will be just as vain. Demos must rule. He is king. He has declared for economic equality. He conquered the priest by force and the noble. He will do the same with the rich. Our Christian conscience was half with him in his former struggle. It is with him still and takes the nerve from our arm of resistance. Our Gospel speaks of no class in religion, in politics or economics. We hate to kill this Demos lest we be found to be fighting against God. But Demos is not afraid. He has lost faith in God and hope in heaven. He pictures to himself a perfect social state on earth. Toward that he moves as the glacier moves to the sea.

It is idle to talk of any other outlook, unless we can once more awaken in our Demos the old-time faith in the City of God, "that New Jerusalem that descends from heaven, in the glory of the coming of the Lord." The Prayer for the whole state of Christ's Church militant may yet save us if we can induce Demos to pray it. The freeman is a man of faith in God and man, of heavenly hope for himself and the race, of love to God and his fellow. He begins his social organism with fraternity and works toward liberty. But our Demos begins with liberty and works toward fraternity. Liberty may

be gained by force but fraternity cannot be won except by gentleness and love. A free social organism is impossible without such men. The average toiler of our day is not such a man. He is losing faith in God and man. He demands love from the rich, but gives none in return. Hope for himself or his children is deserting him, and love is following where faith is gone. Demos means well. So he did when he fought for religious and political freedom and equality. But it takes more than a good intention to build enduring Social Organisms. "Ill is wrought for want of thought as well as want of heart." An economic despotism of all the people will be just as cruel as the Egyptian despotism of Pharaoh.

Of course religion will remain. It will flourish. But not the religion of eternal hope. It will be sad, the sacrificial worship of hate, not the joyful communion with eternal Goodness. It will be the handmaid of the coming social despotism. Ascetic practices, Puritanic customs of "Touch not, taste not, handle not," will all be revived. Again men will be as cruel to themselves as they think God is to them. The sumptuary laws already on our statute books are but the foretaste of what is to be. Emotional excesses and ecstatic experiences will abound in the churches. To these men will flee for solace under the burden of toil. Already we note a tendency to return to the sad yet orderly Ritualism of Rome. There is a growing feeling in

a certain class that the Protestant Reformation was a mistake. And our only refuge from the result of that mistake is to confess and once more enter the gate of that city, over which Dante wrote: "Abandon Hope all ye who enter here."

If the natural outcome of obedience to the voice of reason and conscience is the present anarchy, or the coming rule of this Industrial Demos, no doubt that Reformation was the mistake of Christian history. For Rome ruled only the mind, she left the body free to exercise its functions. She still kept open the gate of heaven through her magic. But this Demos will possess us mind and body and give no hope of a better life in time or eternity.

The one is only the Death, the other the Hell of the Apocalypse of St. John, kindred spirits, father and son. Together they will make the reign of unreason complete and finish that coming asylum for those bereft of reason.

If however the Reformation will follow the lead of the reason and instinct that prompted it, be true to the Parish Ideal, then will the future vindicate the work of those men who led it in the way of larger fraternity and liberty.

This is our only hope. Society must be ruled by the soldier or the citizen, the monk or the father, the freeman or the slave, the Christ or Cæsar. It must be ruled by love or fear, from the table of the Parish Church, or the office of the Corporation.

If we are by nature savages or have made ourselves savage by unholy greed for gold, and pride of intellect, then the sooner Cæsar comes the better. The Parish Church was not made to govern savages. Rome sought to do it and soon her communion table became an altar, her Parish a monastery. The Parish can regenerate savages. But its rule is only for the loving, the meek, the gentle. "Unless ye become as a little child the Parish is not for you." The lustful, the proud, the hypocrite and the willful find its lowly, simple ways distasteful. The luxurious the sensual, the impure in thought and heart will have none of it. "The poor in spirit, those who mourn for sin, the meek, they who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, find it a Paradise of delight." For it they "rejoice at persecution and laugh for joy when men revile them and say all manner of evil against them falsely for Jesus' sake. For great is their reward in heaven."

Whether men will have it now or not, it is the only Social Organism that does or ever can satisfy the domestic love, the social instincts and the religious hopes of man. To its gentle rule humanity must and will come at last, with joy, to find that social peace, Fraternity, Equality and Liberty, which our artificial States and Churches cannot give.

“O, God, whose blessed Son was manifested that he might destroy the works of the devil and make us the sons of God, and heirs of eternal life; Grant us we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, One God, world without end.”

CHAPTER X.

Conclusion.

At this time of social crisis the worst calamity that can befall our Western civilization is a general acceptance of evolution as a working theory in social growth. Its conceptions are three not one of which is scientific.

1. Nature is unreasonable.
2. Man is helpless.
3. In his social progress his freedom is no factor for good or ill.

In every particular these conceptions are contrary to fact. Nature is Reason in visible form. Her every demand upon the creature is the outcome of perfect love and wisdom. If she slays him, she does it not in hate but love, to save him from a worse fate. She always has been and always will be benignant and offer to man good not evil, joy not pain, concord not discord. If she opens a prison house of pain in her peaceful domain, as she has done, it will be an act of mercy to save man from destroying himself.

Her prisons are houses of correction, not of hopeless torture. In all her wide borders, lightning

and tempest, plague, pestilence and famine, war and death, are sent, for discipline, not punishment. "It is for chastening that ye endure." "God dealeth with you as with sons." Nor is his discipline always painful. He has a discipline of joy and prosperity for the faithful and of pain and adversity for the unfaithful. His heaviest yoke is that age long death to which he is subjecting the Social Organisms Egypt and Israel for their apostasy. Israel wanders in hell, a hated race, because she would not "know the time of her visitation." Her centuries have been centuries of tears. "Her worm will not die, nor will the fires of her Gentile tormentor go out" until she confesses her Lord as king. This is eternal death. But in it there is mercy. Israel must be preserved. She must not perish, as did Babylon and Sodom. She must live. Extinction of being comes only to the cumberer of the ground. It is burned that from its ashes new and profitable social forms of being may grow.

The present environment is not one of comfort. But it is only in the darkened imagination that it becomes a vale of woe, an abode of malignant devils, and hell appears as a lake of hopeless torture and God Almighty's vast universe a scene of endless discord.

"Thou thoughtest that I was altogether such as thyself."

But beware, lest we enthrone the hate we have in us upon the throne of the universe and charge

God with folly. That is a crime he never forgives. If we sin against each other and assert that all God's works are evil as the mediæval Church did there still is hope.

Once we charge God himself with evil, as did Calvin, call him cruel, his law unreasonable, even his vast patience is exhausted. "The sin against the Holy Spirit hath no forgiveness." When once a nation or race comes to that, the beginning of the end is at hand. Decay and extinction must follow as certainly as night follows the day. So all history teaches. The voice of all prophets, of all lands, is one, in declaring, that "God will have mercy and not sacrifice." Herein lies the calamity of evolution. Its central assertion is a falsehood so monstrous and audacious, it is not wonderful that the conscience of our civilization hesitates to accept it as the truth of Nature.

Akin to this and only less desolating is the assertion that man is helpless. He is the toy of heredity and environment. This is the new appearance of that old Fate that makes the Greek tragedy such hopeless reading. This is that predestined order of John Calvin that the centuries have over and over pronounced false.

Why must we be ever asserting the freedom of man. That he is not like the beast of the field, but a Son of God, a personality of will and reason, as well as physical instinct? This is his heredity, and in the power of that heredity he grasps a

power not of his environment that lifts him out of that environment, nay that gives him power to change that environment and make its powers do his bidding. What else can mean the life of that Son of Mary? Was he the puppet of environment? Did it make and unmake him? The wind and wave submitted to his will. Famine and pestilence fled at his presence. Disease and death cowed out of sight when he was near. Every power of his environment was bent to his majestic will and made to serve his fellow men. It was he who said, "Greater works than these shall ye do because I go unto my Father. If ye had faith as a grain of mustard seed, ye should say to this mountain; be thou removed and it should be done. Nothing is impossible to him that believeth." It was he, who, in himself, revealed the capacity of human nature and showed, that its "mortal can put on immortality" and ascend above this environment in which we dwell. No wonder evolution seeks to get rid of Him

Man, helpless? He the puppet of environment? All Christian history rises up in everlasting protest against such a charge. "Thou hast made him a little lower than the angels and crowned him with glory and honor. Thou hast set him over the works of thy hands. Thou hast put all things under his feet." So sings the Church's great poet.

Man helpless?

“What a piece of work is man! How noble in reason! how infinite in faculty! in form and movement, how express and admirable! in action, how like an angel! in apprehension, how like a god! The beauty of the world! The paragon of animals!”

This is the world's great poet's estimate. Alas, for the nation or civilization, when with Hamlet it can say in weariness and disgust, “What to me is this quintessence of dust? Man delights me not, nor woman neither.”

The Father of Nature is patient. But he will not permit his child to be slandered and despoiled of his birthright. “Whosoever calls him a fool is in danger of that lake of fire that ceases not to burn for any man or nation or civilization that blasphemes God or slanders man.”

The glory of man is, that he is not helpless. He can change his own nature through culture and the nature of his environment. He can rise out of his natural conditions and live in larger liberty. Anthropos, the being who looks above, was the sacred Greek name of “this paragon of animals.” Why must we ever be asserting our true nature and power against the slander of our fellows, who, in the name of God and science, would crush us in the mud? But let the slanderers come in the name of God or Nature, of the Gospel or science, he is a slanderer of his brother. Loyalty to our Father, our own nature and Jesus Christ demands that we shall say, “Get thee behind me Satan. Thou

savorest not the things that be of God, but of man." Thus only can we make "the devil leave us and have the angels come and minister unto us."

But insult to God and injury to man must be followed by the absurd assertion that all the glory of our Era from A. D. 1, to A. D. 1895, is the work of an inevitable necessity. We have had nothing to do with it and can have nothing to do with its future development. It is the work of Fate. Into it no free will has come to help or mar. It is not now upheld by the free faith of man. He is and always has been like a rock in a glacier. He moves with it, but can do nothing to guide its movement. He must move. When it grinds him to dust he cannot help himself. Such a misreading of our splendid history is certainly enough to make devils laugh and angels weep. Strange that such a reading should come in the name of science! It would seem that a blind men could see that our Era began with a man. *This is the year of our King 1895.* That man was Jesus of Nazareth. He was under no compulsion to proclaim his ideal to an unsympathetic nation. But suppose he had not freely done so, where then would our great civilization be? If ever there was perfect freedom it was in him. He did not need to submit to the death of the cross. But that death has made Christian history. It was his will that lifted Europe out of barbarism and set England on her throne of empire.

There was not the faintest semblance of compulsion in the life of those unlettered men of Galilee, who first entered into his vast purpose and preached Jesus and the resurrection to a hateful, jeering world. "Joyfully they took the spoiling of their goods, rejoicing that they were counted worthy to suffer for his sake."

"Count the cost," was the caution of Jesus. My Ideal will cost you every earthly joy. "Go, sell all, follow me." "But men will hate you, cast out your name as evil, kill you in the name of God." "In the world ye shall have tribulation." Yet in the face of such words of warning, Peter and John willingly took up the cross and began the glorious war for the liberation of man.

Was it necessity that drove St. Anthony to the desert? Could not he have remained in Alexandria? Millions of other men have heard those same words, "Sell all." They did not flee to the cave and begin a social revolution that is not yet spent.

Was it necessity, that made Athanasius stand like a rock, for fifty years, against the jeers and curses of the world to keep that fatal iota out of the world's great creed, and man, one with God? Was it necessity that made St. Benedict found his famous order and change Europe from a camp of soldiers to a monastery of monks?

Was it no act of freedom that nerved Latimer and Cranmer to surrender their lives to preserve the Christian Ideal to England and by it raise England to her place among the nations?

Were Hooker and Davenport compelled to forsake Merrie England enter a wilderness to once more set up the Parish Ideal of society and make America a possibility?

It would seem that a child could see in all this glorious struggle with the evil forces in society, the reason, will and faith of man ruling necessity and bending Fate to their bidding. Of course it was a necessity, that heavenly necessity of faith in God, love for man and hope of heaven. That was the compulsion in all the holy war, sometimes misguided but ever present.

Such necessity a woman feels to marry the man who has won her heart. Such necessity compels a father to toil for the child of his own begetting, only higher. It is the necessity that always rules in heaven and compels the Father to give his Son for our salvation. But it is no dead, glacier like necessity. It carries with it man's highest reason and conscience. It is the voice of the patriot crying, "It is glorious to die for one's country." And in all this unapproachable history, the freedom of man is the one conspicuous object. In it, "the divinity that shapes our ends," was working out that perfect fraternity, equality and liberty our reason demands. It is so marvellous because it is a dual work, man with God or God in man has wrought this social miracle. But not for one hour was man compelled to work. Failure always came, not from lack of the Power that moves and creates new ages

but from lack of the faith and will that guides in their creation. We face that failure now, when we assert, that our free will is nothing, give up the helm of society and let it drift, helplessly, where any wind may blow.

What ingratitude and baseness is this! It will not even build the tombs of apostles and garnish the sepulchres of the martyrs. It is that new Puritanism that tears down the monuments of the past lest they should stand to trouble us for our lack of faith.

This is that littleness of the literary culture, that blackens the statues of the great and daubs the works of faith to excuse its own cowardice and permit it to set complacent in its own helplessness.

It is naught. It is naught. The setting up of altruistic Ideals in society by a crucifixion is an every-day affair. If Jesus had not done it some one else would. The times were ripe. It had to be. No merit to him who saw the time, the crisis, and, like Winkleried, "Swept the Austrian spears into his own bosom and thus made way for liberty."

It is naught. So said the envious doctors of Spain. The discovery of a new continent is but an after supper affair. If the man of Genoa had not done it some one else would. No merit to him, who in the face of the whole world's scorn, launched his little bark upon the unknown wave.

It is nothing, this binding Europe in chains of darkness by a vast predestined order for a thousand

years, that she may accomplish the purpose of God, and come forth a Europe of peace. If Augustine had not done it some one else would. So runs the little, silly prattle of the egotistic prophets of literary culture.

So little do they understand the workings of Nature in society, they hope to uproot Catholic traditions of fifteen hundred years of strength and make Europe Presbyterian through a book on Theology. They think they can ignore the political and religious history of France for a thousand years and at once make her a commune with a religion of reason. Nothing is too absurd for them to propose on paper.

This is not the voice of science. It is the voice of that literary culture that can make history by stating a theory and settle the world's troubles by a new definition of society.

God's universe comes slowly forth from his own exhaustless bosom through the infinite cycles of Old Time. But when it comes, it is a unity, in which "the morning stars sing together," and the sons of God take up the strain, "Great and marvellous are thy works O Lord God Almighty. In wisdom hast thou made them all."

But the universe of the scribe is made in a week out of nothing. And when it is made, it is a hell of everlasting discord, strain, pain, sin and torture.

God's Social Organism grows out of the deep nature of man in the womb of the silent centuries.

But when it grows it is one, holy, catholic and eternal. In it, like trees in the Garden of Paradise, men grow to fairest form of beauty, glory and strength, for ever and ever.

But the Social organisms of the pedagogue spring out of brains made mad by pride, in a fortnight. In them, like wild beasts in a cage, men tear and feed upon each other until the infinite silence of death comes with its peace.

God's men are the children of his measureless love and wise nurture. But when they appear the winds and waves obey their will. Toil, pain and mortality flee before them. Their faces shine with endless hope and peace. But the child of the literary culture is made out of mud and stood up against a fence to dry. When he is dried, he is only fit for an ocean of boiling sulphur forever and ever. A poor, little, weak thing, that must herd with the bird and beast and be whipped into decency by the scourge of hunger and fear of hell. He lives without peace and dies without hope.

What has this animated alphabet ever done that has not ended in utter ruin to itself and the victims of its delusion?

“Woe unto him for he binds heavy burdens and grievous to be borne upon men and will not lift them with even the tip of his finger.” He is the false prophet who made that Jerusalem of the Pharisee that Christ withered with his mercy and Caesar burned with his justice. He made the monk

and his mediæval church. He reformed the Catholic church by turning it into a monastic Parish in which are all the evils of the old church and none of the good.

He gives whole states over to the rule of half barbarous negroes, just freed from slavery, to satisfy an abstract theory of the right of man. He fits boys and girls for the duties of nutrition and reproduction by congregating them together in class-rooms, in the days when their animal passions burn hottest, inflames that passion by feeding their bodies on highly seasoned flesh food, sweet bread and candy, and their imagination on sentimental tales of love, courtship and marriage, and sharpens their wits upon alphabets, words and books. This he calls an education, and wonders why it does not make better men and women.

He establishes social conditions that make happy marriage almost impossible, then wonders why the social evil grows in spite of his high moral precepts.

He makes economic conditions in which men suffer the weariness of hopeless toil and when the victims of his cruelty attempt to deaden their pain with narcotics and stimulants, pitilessly bereaves them of this last, small comfort.

He it is who would make men temperate, chaste and righteous by an act of Parliament, and regenerate the soul by a service of song and prayer.

He it is who perverted the Revelation of God, by that predestined order, and now would pervert the

observation of man, by a theory of mechanical evolution. In his pride, he thinks he can make a Catholic church by writing a covenant and a universal State by writing a constitution. He sees God as mechanical force, the universe as a machine and man as an automaton.

He puts three, small, black marks on paper, G. O. D. and calls it God, and when he looks at it and calls it by name he thinks he knows and calls upon the Infinite Father of the universe.

This is that most subtle idolatry, that still perverts mankind from allegiance and service of their Father in heaven to the service of alphabets, words, libraries and books.

This is that man, with his little pen, who honors the woman who knows Greek and writes a novel above her who knows house-keeping and bears a man child.

He it is who elevates the man who paints a landscape above him who clears a farm and makes the money changer and usurer to sit above the tiller of the soil. The man who is carried to his grave by seven stalwart God-fearing sons, has no monument in his kingdom. He needs none. His sons are his living monument. But nothing is too costly for him to erect to the memory of him who carved a man of marble, or molded an image of bronze. He is always putting his own estimate upon everything and his estimate is always wrong. His good is Nature's evil and Nature's evil is his good, He

can see nothing except through his theory, and his theory is always narrow and pedantic.

Now he is abroad with his little theory of God Almighty's universe and ways of working, ready as always to persecute men for not accepting his notions, for Nature herself. He knows Adam is a myth, Jesus, a fancy, the resurrection, an absurdity, miracles an impossibility. Facts he turns to fancies and fancies to facts, as of old.

He it is who would despoil the graves of the mighty dead of the laurels a grateful world have laid upon their tombs.

And now when he sees that all his works are fallen into dust, his church a failure, his state imbecile, he begins to flatter the Demos, God's minister of Judgment, who comes to bind him in chains of darkness to be reserved unto the judgment of the great day.

"Thou art the Christ" he cries and into the asylum for insane he goes, with joy. "See you not. It is a palace and I am a king. How secure I am now."

Listen to him in France in 1804 only fifteen years after the beginning of his Revolution.

"The Republic which I loved passionately, while I detested the crimes of the Revolution, is now in my eyes a mere Utopia." How wise after the event!

"The First Consul has convinced me that he wishes to possess supreme power only to render

France great, free, and happy and to protect her against the fury of faction."

How beautifully expressed! The First Consul has convinced *me*. It is so very necessary for Cæsar to *convince* this maker of epigrams.

So the Senate proceeds gravely in a body to the Tuileries to announce to Cæsar their conclusion. "You have extricated us from the chaos of the past, you enabled us to enjoy the blessings of the present; guarantee us the future." No slave ever kissed the hand of his master more gracefully than that. So they twaddle, ever blundering, ever self-wise, self-righteous, self-complacent. "See you not how well we live in our Asylum for the insane? Insanity is man's highest estate."

"So perish all thine enemies O Christ, but let them that trust in thee never be confounded."

The prehistoric man, no doubt, was only physical, much like his lower brother, the bull and ram. Most likely he was governed by his animal instincts, and in obedience to them found his highest joy and development. No doubt he was governed by that Will who makes the universe a harmony of Law. He was a servant, so we have always been taught.

But the historic man is spiritual. He has broken from the physical law of his environment and battles for the right to be a son. That is what makes history. It began when Adam knocked at the gate of heaven and asked to be admitted. It is

the faith and freedom of man in this titanic struggle that is ever visible. All social progress is the work of human faith and will in league with the Eternal Will.

It begins when we see

“ One strong man in pawn against the world, and
See the obedient sphere by Nature's gravitation drawn.”

It is only the men of “a thousand wiles and shifts,” who despoil the great of their heroic part in this divine movement and piously give the credit all to God or Nature.

It is not by such literary prophets our great ship of State has been boldly steered across the wild billows of the centuries since it was launched at Jerusalem. Even Hildebrand's and Wesley's willfulness is better than this hopeless weakness. But it is not by willfulness or hopelessness that we work with the tide of time. That tide is the vast purpose of God for us and our race. He purposes to mould each one of us into the manhood of his Son, that he might be but one among a race like himself. And all things work together for good to them that love God and are called into the perception of his social purpose. “Whom he did foreknow he also did predestinate to be conformed to the image of his son that he might be the firstborn among many brethren. And whom he did predestinate them he also called, and whom he called them he also made just, and whom he made just them also he made glorious.”

To accept this doctrine of evolution with its notion of a cruel God, a helpless man and a blind destiny, is at once to give up our faith in Him who called us into the wide purpose of God that we might attain the freedom of sons.

What an outcome is this of that great hope for man in the mind of Jesus and his apostles? They looked to see a race of kings and priests in one vast brotherhood of charity, free from sin and pain and toil and death. Must they look forever on a race of factory hands, toiling in close rooms, in foul cities, from sun to sun, day in day out, from youth to age?

“ Is this the region, this the soil, the clime
That we must change for heaven? This the mournful gloom
For that celestial light?”
Must humanity say,
“ Farewell happy fields
Where joy forever dwells. Hail horrors! hail
Infernal world, and thou profoundest hell
Receive thy new possessor.
Be it so, since he
Who now is sovereign can dispose and bid
What shall be right?”

Are we so helpless that we must accept this factory hell and so mad that we must, like Satan, lay the blame of our social misery on God?

Why not once more gather the people of Israel to Carmel, to ask, If the Corporation Ideal be God, follow it? But if the Parish Ideal be God, follow it?

Can we not rebuild that old Parish altar according to the way of the twelve apostles of Jesus?

To it the world must come with joy at last, to find perfection of social fraternity, equality and liberty. It only will give us these. And it will. Why can we not do it now? This is no far-fetched theory of social life. It is here, at our door. "If we open, He will come in and sup with us and we with him." The Parish is everywhere in our Western civilization, its mark and life. Here are the houses dedicated to Christ, the table and font, the loaf and cup. Here are the writings of its first founders, the deep expression of the faith and hope out of which it grew. Here are its Bishops to unify and guide, its Presbyters and Deacons to minister in spiritual and temporal things. Here are the self-supporting households still clustered round. Here are the fruits of the soil still to nourish and through which to commune with the Father of all. Here it is, all. But only a valley of dry bones. It needs the voice of faith and the life of love to call bone to bone, robe it in flesh once more, make it appear like the man of Galilee, whose dead body it still is, and it will lead us as of yore away from Roman despotism to Christian freedom, the Republic of God.

It was this Ideal the Church of England set before her vision, three hundred years ago. Through evil and good she has kept on her way under its guidance. She has not been always faithful. Now she has swerved toward Rationalism, again toward Ritualism and Revivalism. But these have been only

deviations. Her ideal still is the old simple Parish of love, hope and faith.

In the strength of that Ideal she has lifted England from almost the last to the first place in Europe. Alas for England and mankind when the Anglo Saxon race forgets the mother that gave him birth and the bosom at which he was nursed! The safety of England, of the Anglo Saxon race, of our civilization hangs upon, not her steam or literature, her science or her navy, but upon faith in her Parish Ideal. England is growing weary of its simple ways. The flesh pots of Egypt and the gorgeous luxuries of Babylon are making this simple home and food of Jerusalem seem very poor and mean.

Thus it has ever been. It is an old story. Rome, great in personal virtue and manhood, conquers mankind on barley bread and goat curd; Rome great as an organism and rich in gold and literature, crumbling to pieces before the onrush of sensuality and saved only by the iron hand of Cæsar.

Israel, mighty in personal faith and manhood, opening a path in the sea, making the desert air their food, the walls of Jericho to crumble, shutting or opening the clouds, "one chasing a thousand and two putting ten thousand to flight." Israel, rich, with the glory of Solomon and wise with his countless pearls of human wisdom, falling an easy prey to Babylon and Egypt and saved from extinction only by the iron hand of Ezra, the scribe.

The Church creating a new age for man out of nothing but faith in the Christ. The same Church, magnificent in wealth, power, literature, art and architecture, going to wreck in the billows of sensuality and skepticism and saved only by the iron rule of Popes and ritualism.

And now, England is facing the same crisis.

Personal repentance is easy, but national repentance so hard. Let the Social Organism tighten its grip and the individual lose his responsibility and hope is gone. It is he who must repent and he cannot for he has given himself to its iron grasp.

Yet, it is not too late, for Cæsar is only at the gate. The Parish is still powerful. It may be awakened from its stupor, and in its divine strength crush the armies of Babylon and Egypt and rule mankind.

To the holy war the Church of England calls the Christians of all names. She does not claim that she has yet fully realized, in her Parish, the perfect Ideal of her Prayer Book. She knows that in her clumsy organism and in her semi-mediæval ceremonial, there is much that makes her appear different from that simple, flexible, church and ceremonial she sees clearly revealed in the New Testament.

But of these unimportant matters of local organization and ceremonial she would gladly rid herself and seeks in no wise to impose on any other body of Christians. It is only in the essentials of that

Ideal, she would shape the unity of the Church. She knows that for times and places details of organization and discipline must differ. These must be left to the Christian wisdom of the living members of the Church. But in conceptions of God and his purposes for man, man and his capacity of growth under culture, there can be only one true statement. There can be only one system of culture in which man can grow to his highest development.

The general form of the Social Organism for the government and culture of such manhood must be forever the same. The history of that organism from Adam in the Garden to St. John at Patmos can never be rewritten.

So she only asks that the ecumenical conceptions of God and man of the Nicene period be accepted as true.

The sacramental culture as given by Christ and arranged in its Christian year by the Holy Catholic Church be adopted as divine.

The Holy, Catholic Church as it first appears in history and has been continued to us, an organism of Parishes and Dioceses under Bishops, Presbyters and Deacons be accepted as of Christ.

And the Scriptures of the Old and New Testaments be accepted as the history of the Kingdom of God from Adam to St. John.

“In essentials unity, in non-essentials liberty and in all things charity.”

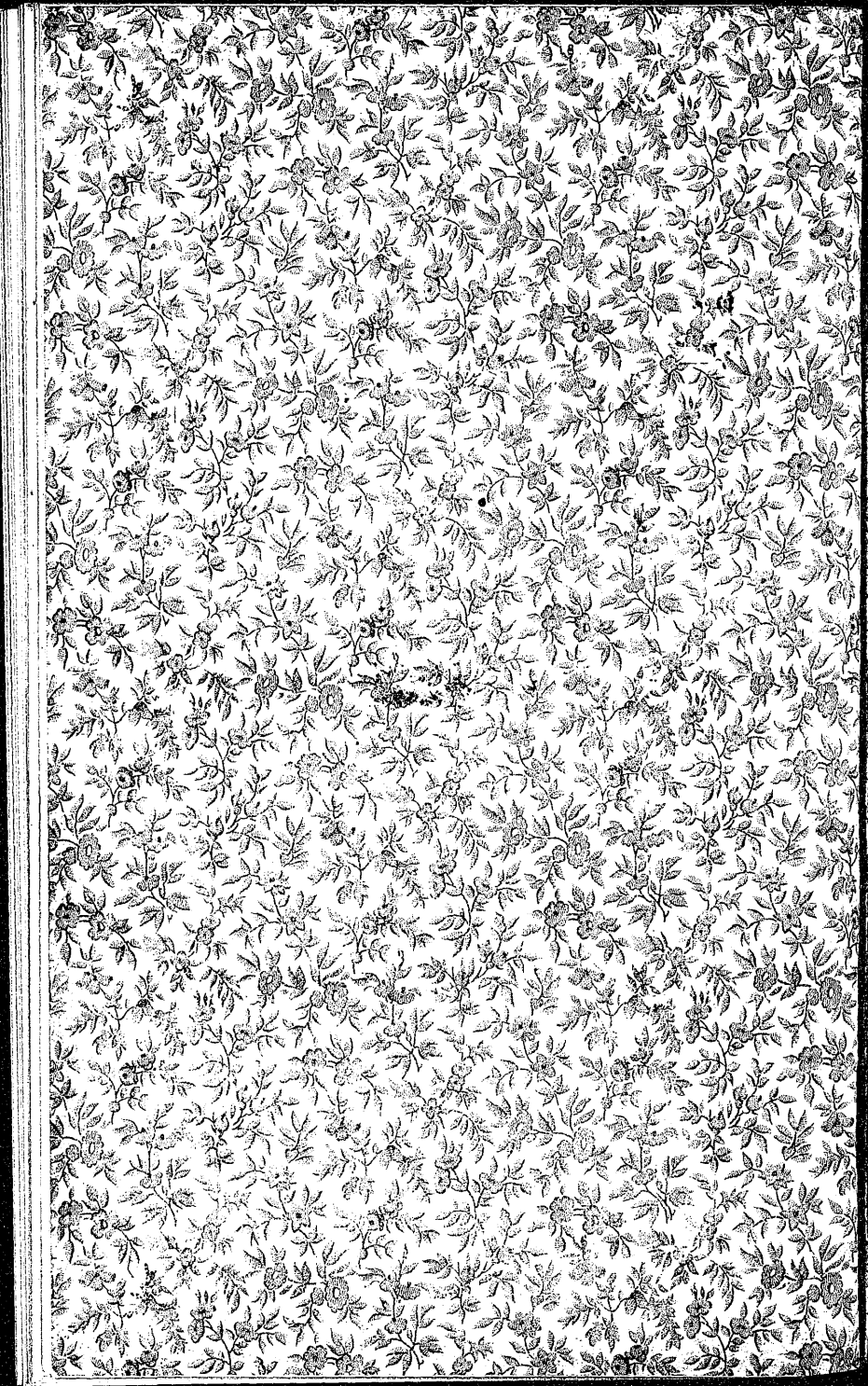
It is upon these four foundations Christian society

was first built. It can develop properly upon no other. It is our only defence against the coming social despotism. Into its wide liberty all faithful loving men can find scope for any lawful exercise of thought, will or affection.

Social Organisms have only one perfect form. They are of Nature as certainly as any other visible living thing.

The Christian Parish in the Holy Catholic Church is that perfect form. It changes not. It is one for all time. Its age is eternity. It is one, holy, catholic, from generation to generation. Into it the faith of Christ grew in the first century of our divine era. Into that same form it ever grows. If the faith of Christ is to be kept even in the mind of the race it must be kept there by the Parish. If we are worthy of our time we will go on in the old Parish ways, and complete the Social Regeneration which our fathers so gloriously began by adopting the Co-operative Parish of the Holy Catholic Church as our social organism.

“O Lord Jesus Christ, who at thy first coming didst send messengers to prepare the way before thee, Grant that the ministers and stewards of thy mysteries may likewise prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.”



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